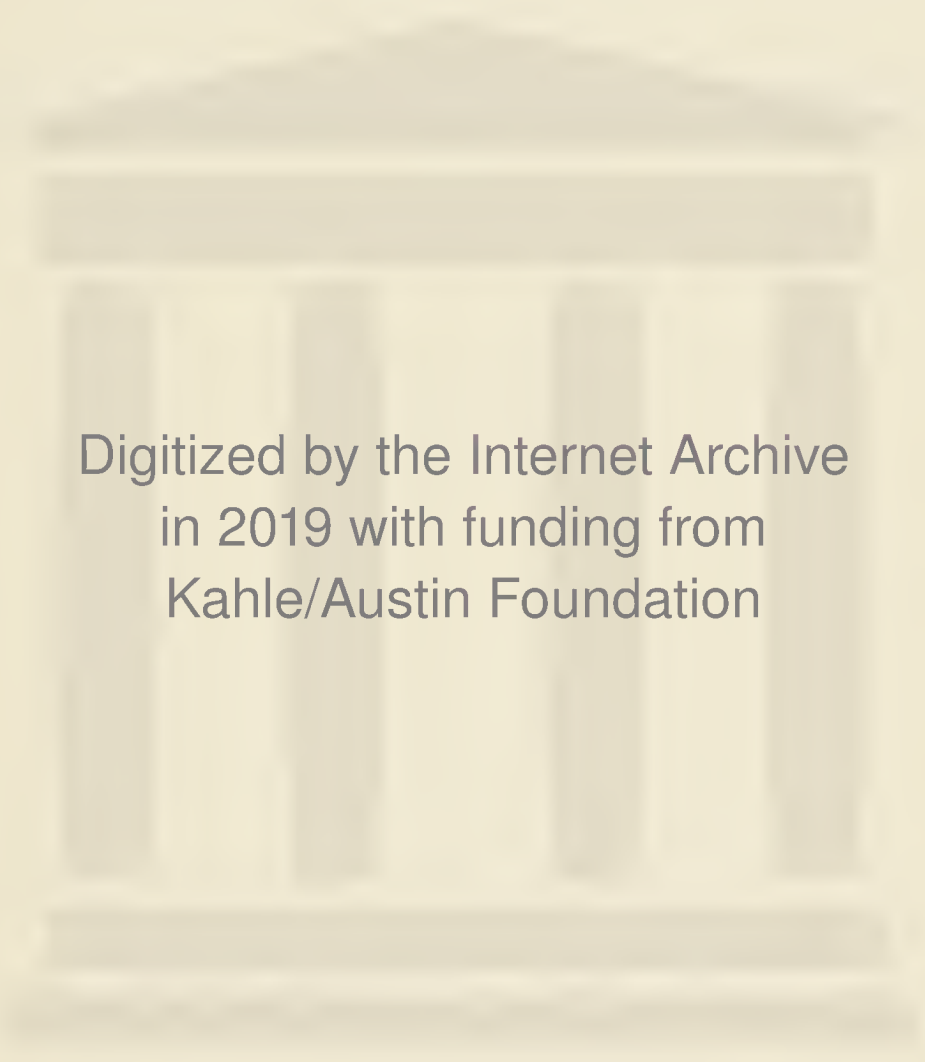


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THE RED MAN

VOLUME 8
1915-16

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Table of Contents: The Red Man

Volume 8, 1915-1916

SEPTEMBER

Press Comments	-	-	-	-	-	-	3
Indians of Puget Sound—							
<i>By Dr. Charles M. Buchanan</i>	-	-	-				9
Changes Brought About in Indian Children Under My Instruction—							
<i>By Rose C. Hall</i>	-	-	-	-	-		22
Indian Dances in the Southwest—							
<i>From the American Museum Journal</i>				-	-		25
Indian Grape Pickers in California—							
<i>From the Overland Monthly</i>	-	-	-	-	-		28
A Full-Blooded Indian Priest—							
<i>From the New York Sun</i>	-	-	-	-	-		35

OCTOBER

The Indian—Federal and State Responsibility—							
<i>By Edgar A. Allen</i>	-	-	-	-	-		39
Congress on Indian Progress	-	-	-	-	-		46
Our Indian People—							
<i>By E. B. Linnen</i>	-	-	-	-	-		61
The Lesson of the Indian—							
<i>From the St. Louis Post-Dispatch</i>	-	-	-	-	-		67
Home Life Among the Navajos—							
<i>From the Norristown Herald</i>	-	-	-	-	-		70

NOVEMBER

Enlightened Public Opinion as a Necessity in the Administration of Indian Affairs—									
<i>By Oscar H. Lipps</i>	-	-	-	-	-	-	-	-	(75)
Nez Perce Camp Meetings—									
<i>By Mazie Crawford</i>	-	-	-	-	-	-	-	-	80
Presidents of the United States and the Indians—									
<i>By General R. H. Pratt</i>		-	-	-	-	-	-	-	(83)
Sturdy Indian of Old Passing into the Shadows—									
<i>By C. Nick Stark in Detroit Free Press</i>				-	-	-	-	-	87
Treaty of Traverse des Sioux—									
<i>By John A. Arnold in Minneapolis Tribune</i>				-	-	-	-	-	92
The First American Girl to be Presented at Court—									
<i>From the Milwaukee Free Press</i>		-	-	-	-	-	-	-	100
Our Gifts from the Indian—									
<i>From the Detroit Free Press</i>			-	-	-	-	-	-	105

DECEMBER

Editorial Comment—

The Indian as a Farmer.....	111
The White Man's Greed.....	113

Selected Quotations.....	Interspersed
--------------------------	--------------

Views Showing Agricultural Progress Among Various Indian Tribes.....	Interspersed
---	--------------

Indian Agricultural Fairs—Press Comments—

Indian Fairs.....	116	Indian Farmers.....	128
Exhibits Indicate Indians Are Pro- gressing	118	Indian Exhibits Make a Hit.....	129
Great Work of Indian Schools Is Well Shown at State Fair.....	119	Indians Call Agriculturists To Get Help.....	130
Indians Win from White Women..	120	Kickapoo Indians Are Interested in Farming.....	130
Indian Exhibits Mark New Agri- cultural Era.....	120	Chippewa Indians Hold Fair.....	131
The Big Indian Fair at Odanah...	121	The Indian Exhibits.....	131
Indian Champion Cannermen.....	122	Self-Supporting Indians.....	132
Indian Cooks.....	123	Indian Exhibit Proves Red Men Can be Self-Supporting.....	133
Ute Indians are Progressing.....	123	Big Shipment of Indian Cattle....	135
The Standing Rock Indian Fair...	124	Indians Make Nice Display.....	137
The Indian Exhibit	125	Indian Progress.....	137
Indian Agricultural Exhibits.....	125	Red Cliff Indians Hold Fair on Reservation.....	138
Helping Indians to Understand Farming Better.....	126	Helps the Indian and the Live Stock Industry.....	139
Piutes Prospering.....	126	Indian School Makes Grand Show at Fair.....	139
Indian Exhibit is Evidence of much Progress.....	127	Nez Perce Indians Make Progress.	140
Indian Fair Prizes Awarded.....	128		

The Red Man; His Own Responsibility.....	142
--	-----

JANUARY

The Meaning of the Ute "War"—

<i>By M. K. Sniffen, Secretary Indian Rights Association</i> -	149
--	-----

Training Indian Girls for Efficient Home Makers—

<i>By Elizabeth G. Bender</i> - - - -	154
---------------------------------------	-----

Shikellamy—

<i>An Address by George P. Donehoo, D. D.</i> - -	157
---	-----

History of the Stone Used for Shikellamy Monument—

<i>By Christopher Wren</i> - - - -	162
------------------------------------	-----

JANUARY—Continued

U-Le-Lah, The Pocohontas of Florida, or The Princess of Hirrihigua—					
By Minnie Moore-Willson	-	-	-	-	165
Indian Blood—					
From the Piqua (Ohio) Call	-	-	-	-	170
A Woman Without a Country—					
By Charles E. Waterman	-	-	-	-	171
Navajo Notes—					
By R. W. Shufeldt, Major, Medical Corps, U. S. Army					175
Indian Dances—					
From the Overland Monthly	-	-	-	-	178

FEBRUARY

The Indian and Nature—The Basis of His Tribal Organization and Rites—					
By Alice C. Fletcher, in the Baltimore American				-	185
My Experience with Geronimo's Indians in Arizona—					
By G. W. Miles in Overland Monthly			-	-	190
Diseases Prevalent Among Indians of the Southwest and Their Treatment—					
By R. I. Geare, of the National Museum, in Medical World					202
Good Fifth Son—					
By R. H. Adams	-	-	-	-	211
Copper Implements Made by Indians—					
From the Houghton (Mich.) Gazette	-	-	-	-	213

MARCH

Save the Indian Babies—

<i>By Hon. Cato Sells, Commissioner of Indian Affairs.....</i>	221
<i>By Dr. W. K. Callahan.....</i>	226
<i>By Dr. Charles L. Zimmerman, Ponca Agency, Okla.....</i>	228
<i>By Brigett C. Keough, Field Matron, St. Xavier, Mont....</i>	229
<i>By Mrs. Harry M. Carter, Field Matron, F. Yuma, Ariz..</i>	230
<i>By N. R. Wallentine, M. D., Agency Physician, San Carlos, Ariz.....</i>	233
<i>By A. C. Freeman, M. D., Cheyenne and Arapahoe Agency, Geary, Okla.....</i>	234
<i>By M. J. Freeman, Field Matron.....</i>	235
<i>By Fred L. McDaniel, M. D., Physician, Pueblo Bonito School and Agency, N. Mex.....</i>	236
<i>By Roland R. Cross, M. D., Agency Physician, Pine Ridge Agency, S. Dak.....</i>	238
<i>By Christina W. Paulding, Field Matron, Nez Perce Reser- vation, Idaho.....</i>	239
<i>By Mrs. M. E. Brown, Field Matron.....</i>	240
<i>By Henry R. Wheeler, Agency Physician, Ft. Hall Idaho...</i>	242
<i>By Mary Doyle, Field Matron, San Xavier Reservation, Tuscon, Ariz.....</i>	244
<i>By L. Beily, M. D., Manderson, S. Dak.....</i>	245
<i>By Mrs. G. Kleimer, Field Matron, Red Moon Agency, Hammon, Okla.....</i>	247
<i>By Martin R. Reiber, A. B., M. D., Oraibi, Ariz.....</i>	248
<i>By Tassie Mary Scott, San Carlos Indian Agency, Ariz...</i>	251
<i>By I. Z. Stalberg, M. D., Agency Physician, Shoshone Agency, Wyo.....</i>	253

Little Mothers' Leagues.....	256
------------------------------	-----

APRIL

Why the Crow Reservation Should not be Opened—						
<i>By Robert Yellowtail</i>	-	-	-	-	-	262
Why Have the Seminoles of Florida Been Continually Denied Lands in the Everglades—						
<i>By Minnie Moore-Willson</i>	-	-	-	-		271
State Cooperation with Indians—						
<i>By E. A. Anderson</i>		-	-	-	-	282
A Letter from General Pratt	-	-	-	-		288
How the North American Indians and Our Forefathers Played Football—						
<i>By Parke H. Davis in Princeton Alumni Weekly</i>					-	290
Canadian Indians and the Fur Trade—						
<i>By Max McD in Overland Monthly</i>			-	-		293
Penn's Treatment of the Indians—						
<i>From the San Francisco Chronicle</i>		-	-	-	-	297

MAY

Allaquippa—						
<i>By George P. Donehoo, D. D.</i>	-	-	-			301
Resolutions on the Seminoles of Florida	-	-	-			306
Lace Making Among the Pueblo Indians—						
<i>By Mabel E. Brown, U. S. Field Matron</i>		-	-			307
Putting the Indian upon His Feet—						
<i>By Francis E. Leupp, Ex-Commissioner of Indian Affairs, New York Evening Post</i>		-	-	-	-	309
Is a College Education Necessary to Success?—						
<i>By Lloyd Bruce Mitchell</i>	-	-	-	-		313
The Seminoles of Florida—						
<i>From the Savannah News</i>	-	-	-	-		323
The Capture of Geronimo—						
<i>From the New York Times</i>		-	-	-		327
Poem—A Memory System	-	-	-	-	-	334

JUNE

Sattelihi, or Andrew Montour—				
<i>By George P. Donehoo, D. D.</i>	—	—	—	337
Peyote Worship—An Indian Cult and a Powerful Drug—				
<i>By Gertrude Seymour, in The Survey</i>	—	—	—	341
Pioneer Days in Iowa and the Last Days of Black Hawk—				
<i>From the Rock Island Union</i>	—	—	—	352
Alaskan Indians Make Marvelous Progress Under Father Duncan—				
<i>By Frank G. Carpenter, in the Minneapolis Tribune</i>	—	—	—	354
The Indians as Gardeners—				
<i>By P. J. Powell, in Country Life in America</i>	—	—	—	361
Fort Hall Indian Reservation Irrigation Project and Farming—				
<i>By Richard J. Ward</i>	—	—	—	364
Ute Fiesta in the Garden of the Gods—				
<i>By Howard C. Kegley in The Overland Monthly</i>	—	—	—	369

THE RED MAN

An Illustrated Magazine Printed by Indians

SEPTEMBER 1915

CONTENTS

Press Comments



Indians of Puget Sound



Changes Brought About in Indian
Children Under Instruction



Grape Pickers in California



Indian Dances in the Southwest

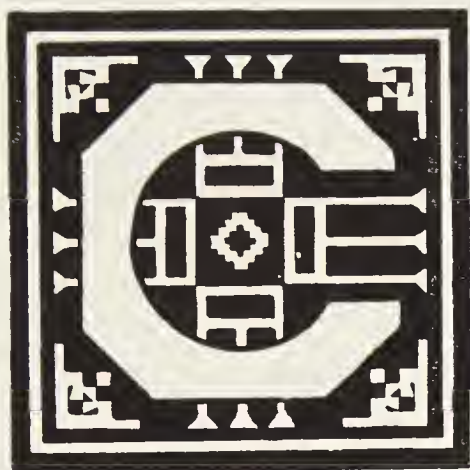
The Drunkard's Soliloquy

Backward, turn backward, O Time, in your flight,
And make me a man again, just for tonight;
Let me shake off these vile rags that I wear,
Cleanse me from all this foul stain that I bear;
Oh, let me stand where I stood long ago,
Freed from these sorrows, unknown to this woe;
Freed from a life that is cursing my soul
Unto death while the years of eternity roll.

Backward, turn backward, O fast flowing stream !
Would that my life could prove only a dream !
Let me forget the black sins of the past;
Let me undo all the folly so fast;
Let me live over the dark life that is gone,
Bring back the dark, wasted years that are flown,
Backward, turn backward, O Time in your flight !
And make me a man again just for tonight.

Backward? Nay time rushes onward and on;
'Tis the dream that comes back of the days that are gone;
I yielded my strength when I could have been strong:
I would fly, but, alas, I had lingered too long !
The hell-hound had seized me—my will was not mine,
Destruction was born in the sparkling of wine !
So, in weakness, I totter in gloom to the grave,
A sovereign in birth, but in dying—a slave.

GOOD CITIZENSHIP



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

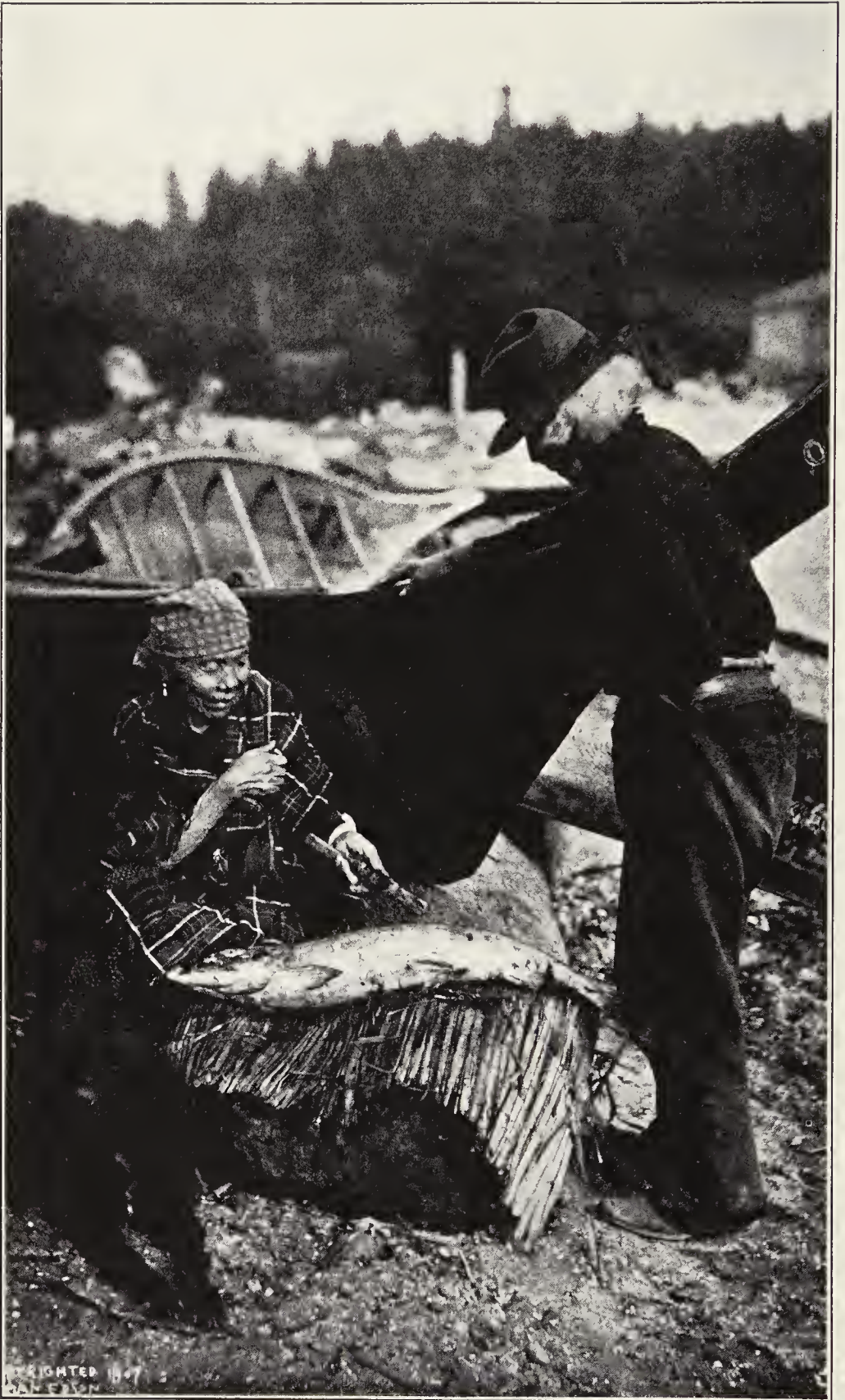
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NUMBER 1

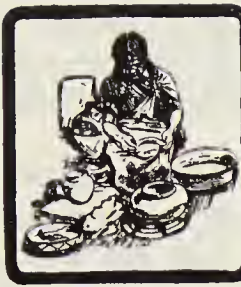
Contents:

PRESS COMMENTS	-	-	-	-	-	3
INDIANS OF PUGET SOUND—						
<i>By Dr. Charles M. Buchanan</i>	-	-	-			9
CHANGES BROUGHT ABOUT IN INDIAN CHILDREN UNDER MY INSTRUCTION—						
<i>By Rose C. Hall</i>	-	-	-	-	-	22
INDIAN DANCES IN THE SOUTHWEST—						
<i>From The American Museum Journal</i>	-			-		25
INDIAN GRAPE PICKERS IN CALIFORNIA—						
<i>From The Overland Monthly</i>	-		-		-	28
A FULL-BLOODED INDIAN PRIEST—						
<i>From The New York Sun</i>	-		-		-	35

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OSCAR H. LIPPS, Superintendent.



TULALIP FISHERMAN AND SALMON



THE RED MAN



Press Comments

COMMISSIONER Sell's report that the Indians have been furnished three times as much seed this spring as usual attests the progress of the economic programme of his department. Within the year the Indian Bureau has purchased \$1,500,000 worth of cattle, horses, and sheep for its wards out of their own moneys or from reimbursable funds; and to one tribal reservation in Montana alone have been sent nearly ten thousand blooded cattle. Under what Washington calls "aggressive encouragement" this reservation cut and stacked five thousand tons of hay last summer. Another \$1,500,000 will be spent within the next twelvemonth, for by the use of Indian resources the Bureau can partially overcome the handicap in the reduction of its last appropriation. The *Red Man* speaks with warmth of a new plan of disbursement of tribal funds, whereby a careful investigation of every member of the tribe determines whether he is to have restricted use of his allotment, unrestricted use, or is to be denied immediate possession of it altogether. The needs of the Indian are many, and his education, the improvement of sanitary conditions, and his protection against white aggression demand a more liberal grant of Federal funds; but with means now at hand much can be accomplished in industrial and agricultural improvement, and Commissioner Sells and Secretary Lane seem to have found a way.— *New York Post*.



WE believe that the boys and girl in Indian school are not sufficiently impressed with money values, the value of labor, the cost of materials, and how much it means to make a living for themselves. Too often they learn how to spend but have little idea of how to get the money. They come home from school with cultivated tastes, but with no notion of "paying the freight." They at once begin to yell for "their funds," want to sell some land or get a patent so they can borrow at a bank and give a mortgage.

Hampton, Tuskegee, and a few other schools have the idea, and we must all come to it if we are to be worthy of our place. We are too often

up-to-date with the leaves and flowers of education, and not sufficiently awake to the roots, trunk, and deep sturdy growth needed to supply the nourishment for life. Too many of our schools produce cut flowers stuck in a glass of water, rather than deep, rooted plants able to stand against the winds and rains of life and bring forth fruit.

At Shawnee we are trying to learn how to make an honest living. We want to grow to be strong, healthy citizens with both feet planted in the dirt. We want to be worthy of respect and confidence, able to think for ourselves. This is our idea of what an education should do for us.—*The Indian Scout.*



A PARTY of tourists passing through the Osage Indian Reservation in Oklahoma, last week spied a group of squaws and papooses at a way station. Squalid and dirty, robed in faded blankets and cast-off clothing, they presented a pathetic appearance.

One lady remarked: "The poor things; they look half starved. I thought the Government took care of these unhappy creatures."

Wherewith she tossed them a handful of small coin for which the kids scrambled, while the squaws looked on and grinned.

The lady went upon her way with a comfortable feeling that she had, at least, fed a hungry mouth or two.

We hope she doesn't see this; we hate to burst a rainbow bubble. But those self-same Indians enjoy an annual income of \$2,500 for every man, woman, and child in the tribe, from leases on their oil lands.

Lo! the poor savages, indeed!—*Des Moines News.*



THE report comes from Auburn that a party headed by Arthur C. Parker, of Albany, while excavating on the site of an ancient camp of the Algonquins at the foot of Owasco Lake, discovered the ruins of a fort once occupied by the Cayuga Indians and have already unearthed more than 100 relics.

No mistake was made in appointing Arthur C. Parker State archaeologist. A descendant of a Seneca chief, his knowledge of the Indian language and his prestige with the Indians on the reservations of this State have enabled him to make New York's collection of Indian relics the finest in the country. The collection already in the State museum is of immense value and it will be still more complete before he finishes his labors. But the collection of relics illustrating the ancient life and customs of the aborigines is but a small part of what he has accomplished. He has gathered many ancient traditions of the Indians of this State

and preserved them in State museum bulletins that are intensely interesting and crammed with information.

Many traditions and myths of the Indians of this State would have been forever lost to posterity had it not been for his enthusiastic and intelligent labors. His services to the State cannot be reckoned in dollars and cents.—*Albany Argus*.



IF you meet an Indian or a set of Indians, do not make signs in order to try to make yourself understood. If you do the chances are that you will make a double-barreled fool of yourself and the Indians will give you the laugh. We are reminded of all this by the story which comes from Sioux City, Iowa, where two college students from the East saw a number of Winnebago Indians. The white students tried to converse with the Indians by means of the sign language. The Indians looked at one another, but said nothing. The students made more signs and engaged in all sorts of ridiculous contortions and gestures. Finally the Indians thought it was time to end the joke, and one of them approached the white students, extended his hand, and in the best of English said: "Walker is my name. My friends and I are home from Carlisle for the summer. I am certainly glad to know that you have come to the Golden West to spend your vacation."

The trouble with the simple-minded students from the East was that they did not realize that the Indian has been progressing. Government schools for Indians, such as the one at Carlisle, are responsible for the great change that has been taking place among those of the American aborigines who have survived during the last several centuries of European occupation of their land.

Graduates of the Indian schools, according to accounts from Oklahoma, are taking great interest in the development of their land and in the improvement of conditions among their people, and what is especially gratifying, they are showing good will toward white men.

"Lo, the poor Indian," is an obsolete term. Its substitute is "Lo, the educated Indian."—*Allentown (Pa.) Item*.



IT can hardly be possible that those who still persist in talking of the passing of the American Indians and who seem to be remarkably successful in getting their articles published, take the trouble to acquaint themselves with the facts. The truth is, if Government reports are to be trusted, and there is no good reason for doubting their accuracy in this respect, instead of passing, the American Indian in the United States is just coming into his own. Of course he is ceasing very largely

to be the picturesque individual he was seventy-five, fifty or even twenty-five years ago. If it is the Indian of the "Wild West" type that is meant, he assuredly is passing, and his passing is no new thing to anybody who knows either the West or the Indian. Visitors to the trans-Missouri region, to the great Southwest, or to the great Northwest, are probably greatly surprised in these days because they do not see blanketed Indians around the railroad stations or Indian villages in their trips into the interior. The blanketed and the nomadic Indian are rare sights in any part of the United States today. Yet Indians are to be seen in plenty if one look for them in the right places, and if one happen to be expert in discerning the Indian from people of other dark-skinned races.

Cato Sells, Commissioner of Indian Affairs, comes pretty near summing up the entire matter when he says, as he told a representative of this newspaper recently: "This spring we have furnished the Indians nearly three times as much seed as during any previous year, and there is every indication that they are becoming thoroughly aroused to their industrial opportunity. This is true not only along farming lines, but quite as much, if not more so, in stock raising."

There is ample evidence going to show that the Indians are becoming very successful farmers and stock raisers. But no limitation need be placed upon the Indians' capabilities that is not placed upon the capabilities of the white man. In public life and in public office, in the professions and in the trades, Indians are quite as prominent and quite as successful as whites today, considering them relatively. There are many Indians now in responsible positions in the State and National Governments. The advancement of the Indian in the last twenty-five years has been remarkable, and in no way is it more promising than in the fact that he is ready to take the work that lies nearest him, quick in the mastery of its details and ambitious to succeed in it and to progress beyond it.

The Indian is not going; he is coming.—*Christian Science Monitor*.



IT IS not generally known that there are several Indian reservations in the State of New York. One of these reservations consists of six hundred and forty acres and has as inhabitant—one Indian.

It may be asked, What business has the Federal Government upon a New York Indian reservation? Because these Indians have rights which antedate the making of New York State, and which are therefore the business of the Federal Government.

There are about six thousand five hundred Indians in the State. They are divided among widely separated reservations. Some of these

are of particular interest; for instance, that near Southampton, Long Island, where the rise in value of land has been prodigious, owing to the nearness of a notable summer resort. The Salamanca Reservation is also of especial interest for the reason that the city of Salamanca stands on it.

It is supposed that the reservations do really reserve the Indian land from white settlement and from the danger which besets the Indian in the form of liquor and yet the records go to show that the Indians are not much worse off with regard to the liquor vice than are the whites.

Some of the reservations preserve the old Indian traditions, language, customs, and manners. It is even claimed that a few Indians in the northern reservations of the State do not understand the English language.—*Outlook*.



SPOPEE, the Piegan Indian who gained wide notoriety by reason of a murder trial in which he was defendant and was convicted and then pardoned, is dead. Spopee had been made the theme of a song and story because of the romantic trial, there being a wide belief that he was innocent of the crime in that he killed in self-defense.

After conviction Spopee was sent to the Federal prison at Leavenworth, but because of his peculiar conduct he was taken from there to an asylum at Washington, where he was detained until his pardon.—*Duluth Herald*.



THE California Indian living in tribal relations or on a reservation is not entitled to attend the public schools of the State, according to an opinion received recently by Edward Hyatt, State Superintendent of Public Instruction, from Attorney-General U. S. Webb. According to the opinion of Webb, Government reservations are districts apart from school districts, thus discriminating against Indian youths who desire educational advantages.—*San Francisco Chronicle*.



LAUDING the system of Indian education in the United States as being superior to that in vogue in other schools and colleges, Rev. Samuel A. Eliot, of Boston, son of ex-President Charles Eliot of Harvard and member of the National Board of Indian Commissioners, evoked considerable enthusiasm at the Congress on Indian Progress.

Dr. Eliot said: "I can truly say, after mature investigation and deliberation, that the Indian system of schooling in this country is the best America has.

"The Indian system recognizes that education is not the accumulation

of facts, but the interpretation and application of facts. The end of the Indian's education is not the acquisition of knowledge so much as the acquiring of power."—*San Francisco Chronicle*.



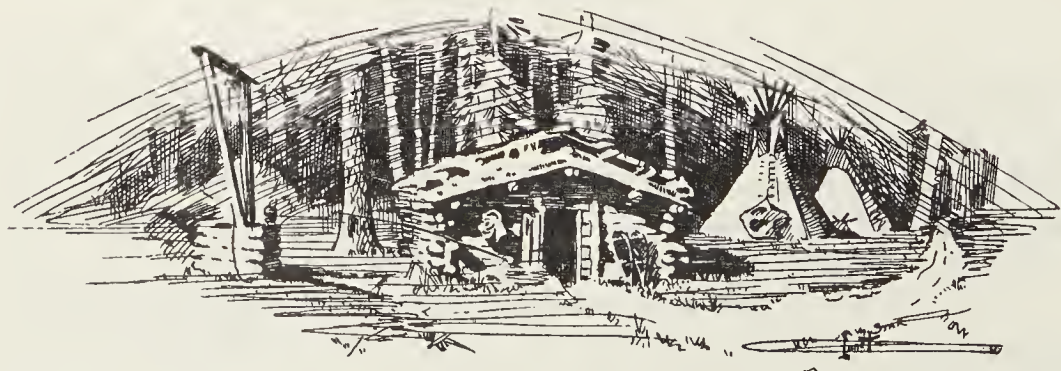
THERE are still living in New York State, and on State reservations, 4,451 Indians, and of these relics of the numerous tribes that populated the State in the days of which Cooper romances nearly eight hundred are pagans, and as many do not speak English. In ten years the Indian population has declined by more than six hundred. But that there should be the large percentage of pagans among these Indians in a State full of churches and Christian agencies that send large contributions abroad every year for evangelization work is a discredit.—*Newark Star*.



TITLE to 64,000 acres or land valued at more than \$1,000,000, comprising the odd-numbered sections in the Spokane Indian Reservation, was decided in favor of the Indians and white settlers, who had obtained Government patents to the land, by Federal Judge Rudkin, in the Federal District Court here. The Northern Pacific Railway was the plaintiff in the suit.

In his decision, Judge Rudkin says:

"To repudiate the claim of the Indians at this late day because of technical rules of law of which the Indians were totally ignorant would be an act of perfidy such as the Government has never been guilty of in all its dealings with the numerous tribes of Indians within its borders."—*Portland Oregonian*.





Indians of Puget Sound:

*By Dr. Charles M. Buchanan.**



THE Indian of Puget Sound stands unique in Indian history. Ever has he supported and subsisted himself. Never has he been supported or subsisted, either by the Federal Government or by the State government. There is a very common local misapprehension that the Government feeds, clothes, and maintains the Puget Sound Indian, but that is a mistake. The Government does none of these things and has never done any of them. The Indian has supported and maintained himself. No Indian has given more to the white man—no Indian has received less. Even during the Indian war the Indians of the Tulalip Agency were the friends and allies of the Government. They maintained, under Pat Kanim, a band of eighty friendly Indian scouts cooperating with the military forces of the United States Government. (See pages 173–175 of the report of the Adjutant General of the National Guard of Washington, 1892–93, giving the “Muster Roll of Friendly Indians of the Snohomish and Scanamish Tribes,” where the name of Pat Kanim, like that of Abou Ben Adhem, “leads all the rest.”)

The treaty of Point Elliott was made by Governor Isaac Ingalls Stevens at Mukilteo or Point Elliott, Washington, January 22, 1855 (12 Stats., 927). This treaty provided for the Tulalip Agency and its reservations—Tulalip, Lummi, Swinomish, and Port Madison (or “Old Man House”). By such said treaty the Indians

*Superintendent Tulalip Indian Agency.

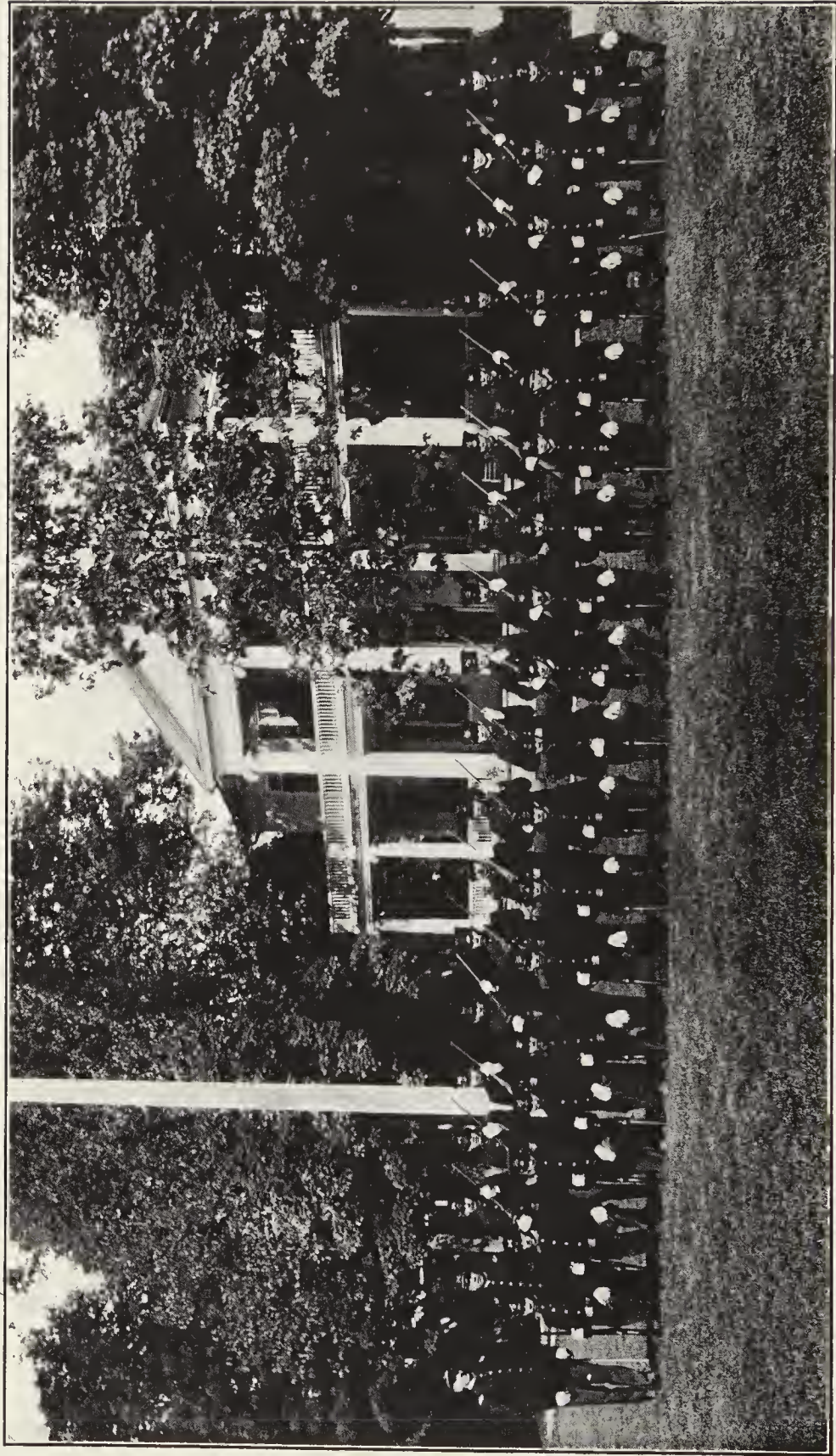
of Tulalip Agency ceded to the white man all of the land lying between the summit of the Cascades on the east, the western shore of Puget Sound on the west, Point Pully or Three-Tree Point on the south, and the international boundary line on the north. This area includes all the land lying in the *Counties of Snohomish, Skagit, Whatcom, Island, San Juan, most of King, and a part of Kitsap*—the very choicest and most valuable portion of the State of Washington, including the cities of Seattle (named after one of our old Indian chiefs), Everett and Bellingham—in fact *all* of the many cities and towns on the east side and some on the west side of Puget Sound north of Tacoma. That is to say, the Indians of Tulalip Agency have donated to the white man all of the great townsites of Puget Sound, Tacoma and Olympia alone excepted. No Indian has given more—no Indian has received less!

Under Tulalip are direct descendants of old Chief Seattle, Chief Pat Kanim, Chow-its-hoot, Goliah, and other well-known chiefs, who were among the original signers of the Tulalip treaty. Chief Seattle is buried in our cemetery at Port Madison and Chief Pat Kanim is buried in our cemetery at Tulalip. Many Tulalip school children and their parents are the now living representatives of the ancient Indian donors who gave an almost priceless gift to their white neighbors. Against such neighbors the Tulalip Indians have never raised their hands in tribal war or bloodshed. The hostile Indians were of other tribes and treaties.

The Indians of Puget Sound were a self-supporting people because they were and are a fisher folk, subsisting on the bounty of the sea and the game of both sea and shore. Long before the advent of the white man to this vicinity these Indians maintained valuable fishery locations and depended thereupon for their “daily bread.” When the white men first came they made no attempt to dispossess the Indian from his natural resources—on the contrary they affirmed these resources to the Indian by solemn treaty pledges. It is a right that is vital to these Indian people, a right that has been neither questioned nor disturbed for over half a century—until now, until within the past five or ten years. Since the days of recent more serious settlement, however, these locations have become the causes of endless disputes and endless attempts to dispossess the Indian by legal technicalities and quibbles. Some of the old people for years maintained the firm faith and belief



PRIMITIVE INDIAN DWELLING AT TULALIP—AN OLD MEDICINE MAN AND HIS WIFE



WINNING TROOP, ANNUAL COMPETITIVE DRILL, 1915. - CARLISLE INDIAN SCHOOL

that: "The Great Spirit gave these things to us and no man can take them from us!"

The Puget Sound Indian was, in the very beginning, much less liberally treated than most other Indians of the country. His reservations (especially under Tulalip Agency) were pitifully diminished in size when compared with others elsewhere and he was, moreover, left to subsist and maintain himself—which, to his credit be it said, he has done. This treatment aroused no resentment. The Indians of Tulalip Agency accepted these diminished reservations in good faith and violated no part or portion of the faith now and then always maintained by them with the white man. They have never tribally shed white man's blood, they have never fought the whites but have always cooperated with the United States Government. Nevertheless these diminished reservations were, in part, with neighboring Indians, the direct cause of the Indian war of 1855—56, which war was fomented and aided by the Indians of the Puyallup Agency to the south of us (*and their reservations were thereupon increased.*) The Indians of Tulalip Agency accepted the diminished reservations in good faith *because their treaty solemnly guaranteed to them the more important and more valuable fishing and hunting privileges which they valued more than land.* This was vital because it assured them their daily bread, their very means of subsistence and existence. Now, however, that the whites occupy, utilize, and capitalize both land and water, there is a very distinct tendency to crowd the Indian from either or both—not only land and water, but also the birds of the air.

Naturally and inevitably the aborigines inhabiting the littoral are largely dependent upon the bounty of the sea for support and therefore become a fisher folk—as happened in this case. For this reason the United States Government found these people a self-supporting people and they have since so remained. Never have they been fed, supported, or subsisted by either Federal or State government—a position unique in Indian history. The natives' natural larders have been chiefly the shell-fish and fishery locations which usually adjacent to the mouths of the great rivers of this vicinity. These resources have hitherto been sufficient to subsist and maintain our Indian people. Such resources, however, have naturally lessened with the advent of the white man; more recently,

the use of large capital, mechanical assistance, numerous great traps, canneries, etc., and other activities allied to the fishery industry, have greatly lessened and depleted the Indians' natural sources of food supply. In addition thereto the stringent and harsh application of the State game and fish laws to the Indians have made it still and increasingly precarious for him to procure his natural foods in his natural way.

Much of this has been done under color and allegation of law. An empty larder, however, is an empty larder. The pinch of poverty and hunger are none the less severe because the man who has taken your means of subsistence has done so under cover of law and the appearance of legal right. The Indian is aware of no defect, default or transgression on his part—*ergo* he argues, it must be that that transgression is upon the part of the white man—*post hoc propter hoc*. One by one his richer and remoter fishery locations have been stripped from him while the law appeared to hold him helpless and resourceless. Driven back to his reservation by the discriminatory operation of the white man's game and fishery laws (which may apprehend an Indian seeking a duck for dinner for his family), he is compelled to utilize the fishery locations immediately adjacent to his reservation. Now the aggressive whites are seeking even these and driving him (still under cover of law, perhaps, but none the less certainly) from these. The fishery rights adjacent to the Lummi littoral have been held in common by the Lummis from ancient times, and it is from these that the white man is now seeking to oust him. To this he naturally objects for several reasons, (1) it deprives or seeks to deprive him of a natural right, (2) it deprives or seeks to deprive him of his ancient and natural food and food supplies and his treaty rights relative thereto, and (3) even the aboriginal fisherman cannot fish on shore, on land. The Lummi Indians therefore, as a body, protest vehemently against the encroachments of the whites upon their ancient fisheries and especially those immediately adjacent to their reservation regardless of such rights as the *white man may have given himself* in the premises.

If the white man takes from the Indian the latter's natural means of support the white man is in honor and in equity bound to supply the Indian with other and immediate means of support. It is neither a full nor a direct answer to this question to state that it all comes about by the operation of great natural laws, such as the sur-

vival of the fittest, etc. It has come about by the operation of laws which the white man himself has made for the white man's benefit. The Indian has never been given any power to make laws either for himself or for others.

The executive orders establishing the reservations of Tulalip Agency stipulate low water mark as the shore boundary line. Beyond that the Indian is in the jurisdiction of the State, technically; and yet beyond that he must go to secure his fish or his ducks, the natural foods upon which he lives and has always lived, and which the treaty guarantees to him. The State issues fishing licenses and under the protection and permission thereof the white licensee may approach the immediate littoral of the reservation and occupy in this manner the ancient fisheries of the Indians immediately adjacent to their reservations—and to the exclusion of the Indian therefrom. Is this "*in common*?" Where then is the Indian to fish—in his forest? Is it after all to be a case of

"Mother, may I go out to swim?"

"Yes, my darling daughter.

Hang your clothes on a hickory limb

But don't go near the water."

When the treaty was made our Indians called to the attention of the white treaty makers that the Indian's interests lay in the water as much as, if not more than on land. He expected the treaty to take care of his interests in that respect and he believed and still believes that it has done so. Article 5 of the Treaty of Muckl-teh-oh or Point Elliott (12 Stat., 927) provides as follows:

The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the Territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. *Provided, However,* that they shall not take shell-fish from any beds staked or cultivated by citizens.

The Indian claims that the above article secured and still secures to him special privileges, for a Federal treaty is the paramount law of the land. In the Alaska Packers' Association case in Judge Hanford's court (Seattle, Wash.) the judge held that the treaty guaranteed to the Indian common rights in State territory subject to the same restrictions as might be imposed upon citizens at such

point. This determination appears not to have been subsequently confirmed. In the case of *Winans (U. S. vs. Winans, 198 U. S., 371)*, there appears to be a direct reversal of this holding.

These things all tend to show not only the struggle that is being made by the Indian for his ancient right and ancient food but also the struggle on the part of the State to take this from him *even on his own reservation* as is seen in the case of *George and Ross at Lummi* and even more recently in the arrest of *Casimir Sam* (a *Tulalip Reservation Indian*) for shooting ducks for his own subsistence on the immediate waters of *Tulalip Reservation*.

The contention has been made that the cited Article 5 of the treaty guarantees to the Indian the same privilege (including licensure, etc.) that it does to a citizen, but when it is borne in mind that the whites outnumber the Indian in this State more than 10 to 1 and when it is further borne in mind that most of the valuable fishery and hunting grounds are adjacent to if not in the Indian country, and that trap locators may apparently acquire ancient fishery locations and exclude Indians, the guarantee of equality is more apparent than real—it is shadow rather than substance. Referring to the session laws, Washington, 1909, page 143, competent attorneys contend that the requirements for licensure are qualifications of citizenship and residence that can not be met by a reservation Indian and therefore a reservation Indian is debarred from a lawful license, while citizens of the State may readily obtain them. Is this holding rights in common? There can be no doubt but that the Indian is being thereby deprived of his treaty rights. If we take from the Indian or permit to be taken from him the treaty guarantees of his natural larders, his ancient food, his ancient fisheries, then the last reliance, the last resource of the Indian is gone and we are in honor bound to furnish the Indian with that means of self-support, or its equivalent, which we have taken from him.

Until very recent years the local game wardens and the local courts have pursued a liberal policy in administering the game and fish laws *so far as their application to local Indians were concerned and even when those Indians might be technically guilty of violations of the letter of the law rather than its spirit*. It is admitted and recognized that this was primarily Indian country; that this environment had years ago determined the necessary modes of existence and subsistence which the inhabitants must follow; that

these modes were directly and vitally dependent upon the resources of the local environment, and that the Indian was inevitably subject to these conditions. When the white man came he too was dependent upon the same condition and his subsequent development of the country was a development of the natural resources of the country, all of which were more or less involved in the Indian's manner and means of existence adjacent to salt water. The exploitation of the great natural resources (especially the timber and fishery resources) made increasingly precarious and difficult the Indian's maintenance and subsistence of himself—*he has always been self-supporting*, be it said to his credit! This crucial condition increases with time—it does not diminish. It bears with especial rigor upon the older Indian to whom no other way or manner of life than the old one is either known or reasonably possible. The Indian of Puget Sound has always lived chiefly upon fish, shell fish, ducks, berries and *feras naturas*; his dependence upon them has been not occasional but continual. He has therefore always taken them when and where he could—not because he chose to do so but because he must do so to live. He did not do this for sport or pleasure but for daily bread, as other men work at their daily tasks that mean and bring subsistence. All of these things appear to have been realized, until recently, by those officials charged with the execution of the State laws pertinent thereto. Consequently the Indians were harassed by no technicalities or quibbles of abstract law where life and living were concerned and had to be concerned. But that happy condition and wise administration appear to have passed away and a new time has come in which the Indian himself is game with no closed season in his favor. It is too bad indeed that the Indian does not have the good fortune to be a migratory duck so that he might have the protection of some special legislation that he might be given at least a fighting chance for his life and his living too! Of course the Indian cannot be actually eaten but life is as precious and as necessary to him as to a duck.

The State administration of its hunting and fishing affairs is now in the hands of its fish commissioner, who has shown no predilection for Indians. The county wardens are the deputies of the fish commissioner who is State game warden *ex officio*. How drastic, harsh and unjust a policy this official is pursuing may be judged by

consulting some of his cases. I refer more particularly to the Judge Hardin decision in the case where Patrick George and Dan Ross, two Indians of Lummi Indian Reservation, *fishing within the bounds of Lummi Reservation, were arrested by him and haled into court and thus subjected to the annoyance, humiliation, and expense of an unnecessary defence* in addition to the valuable time which they lost from their fishery operations. In this case the superior court held against the State fish commissioner and in his anger thereat he threatened to re-arrest the same Indians and bring them into court again and again for the same offense by virtue of arbitrary use of plenary power vested in his office. It may be judged therefrom (when attempts are made to pursue Indians on their own reservations) what drastic steps and courses may be pursued against Indians off their reservations. Such courses destroy the former cooperation between reservation authorities and the local State authorities in these matters. This drastic and unreasonable activity is depriving our Indians (and particularly our needy old people who depend upon the hunting and skill of themselves and of their young men) of their natural food which now renders them and has always hitherto rendered them independent of Government maintenance—self-supporting and self-subsisting. The drastic construction and application of the game and fishing laws will deprive him of much of his means that have made him independent and self-supporting. To take away those means will ultimately drive some to beggary or to theft. We rely upon the same treaty rights as obtained in the Mattson case. We think they cover. The treaty covers both fishing and hunting. These subjects are administered by the same State officer in State territory and many, if not most of the provisions of the State law are similar or parallel if not identical.

The first act in this State relative to Indians fishing is found in the Session Laws, 1891, page 171, *and has never been repealed so far as I am aware*. Indeed, this same provision is now to be found in Rem. & Ball., sec. 5207:

Nothing in this act shall be construed to prevent citizens of any State having a concurrent jurisdiction with this State over or upon any rivers or waters, from fishing upon such rivers or waters; *provided that this act shall not apply to Indians*.

Here a specific exemption is made in favor of Indians, recognizing the necessities of the case, admitting the necessity for his

maintenance of himself in his old and accustomed way so far as securing his accustomed food at accustomed places and in accustomed manners is concerned. Hunting is a part and parcel of the same necessitous condition and is specifically recognized as such in the treaty. In the State the two subjects are handled and administered by the same department and official. It is believed that the same exemption in favor of Indians was intended in the matter of game even though it is not so specifically set out as is the question of fishing. Indeed, many persons are under the impression that such a specific exemption of the Indian exists even in the game laws (though I do not find it myself except by implication). There is a substantial public sentiment with the Indians in this matter and opposed to the games warden's action and these substantial citizens suggest that we send a representative committee of intelligent Indians to call upon the legislature and ask the legislature to make the implied exemption of hunting by Indians an express and specific exemption.

In September of 1913, 10-G, the County Game warden, through one of his deputies, arrested Casimir Sam, an Indian of the Tulalip Reservation, for duck shooting in waters that we claim are a portion of Tulalip Reservation (which question is now involved in our case against the Snohomish River Boom Company at present pending in the Federal court). Casimir Sam was arrested, taken away and placed in jail in Everett to be held for trial. The deputy game warden then came upon the reservation and forcibly removed the ducks which he alleged had been killed *off the reservation*, and the deputy warden swore to this in his complaint. A change of venue (for prejudice) was secured and a jury trial demanded. The jury declined to credit or accept any of the evidence offered by the game warden or his deputies (all of which was untrue in every material point, upon cross-examination the deputy even admitting that he did not actually see Casimir Sam shooting) but did accept the evidence offered by Casimir Sam that he was upon his reservation and within his rights. The jury exonerated and acquitted the Indian and repudiated the game warden. Yet this wrongful arrest of Casimir Sam by the county game warden deprived the Indian and his family of his liberty and earning capacity for several days, humiliated him and subjected him to the unnecessary (otherwise) expense of \$50.00 for an attorney to defend

him and prove his innocence—which said amount was raised by subscription and paid, for Casimir had no funds. The sum was subscribed chiefly by interested Indians and myself—no outsiders were asked to contribute, though there was and is a strong local sentiment in favor of the Indian in this matter.

The Indians' equitable rights in all of these instances are strong, undoubted. But it is not solely upon the equities of his case that he must rest—the preponderance of conclusions of law as well as those of findings of fact are usually with the Indian. The Superior Court of the State of Washington in and for the county of Whatcom has repeatedly so decided. The most recent of several cases were those against Dan Ross and Patrick George (both Indians of the Lummi Indian Reservation of Tulalip Agency), for alleged unlawful fishing without a license. These said cases were tried before Judge Hardin of the aforesaid court on October 29th, 1913. The issues were not decided by a jury trial but the cases were heard and decided by the Judge strictly on the legal issues and merits. Judge Hardin delivered a long, written opinion in the said cases on Tuesday, November 4th, 1913. The newspapers gave extended notice to it at the time, deeming the cases of much importance—as, indeed, they are. The Judge passed upon the cases from the standpoint of the treaty and also construed the provisions of the State constitution and the enabling act under which Washington territory was admitted into the sisterhood of States. The rights of the Indians, under the pledges and guaranties of their treaty as aforesaid, were featured strongly in the presentation of the cases in court. Judge Hardin concluded his opinion as follows:

If it be conceded, therefore, that the point where the defendants were fishing was *without the reservation*, yet the ground where they were fishing at the time, *being a usual and accustomed place of fishing by the Indians at the time of the making of the treaty*, the defendants would have, by reason of article 5 of the treaty, the right, in common with white men, *to fish thereat and without license from the State.*

There is complete recognition of both cause and effect, without quibble or equivocation. The judge states clearly the special privileges of the Indians and clearly assigns and allocates them to the aforesaid treaty. The judge further stated, orally, at the time,

that to his mind the law was so plain that it did not admit of any controversy.

The rights of the Indians have been recognized in many ways and have been affirmed by many courts—Federal as well as State. The following citations are given as of especial interest in this connection:

U. S. vs. Winans,	198 U. S.,	371.
Seufert vs. Olney,	193 Fed.,	200.
U. S. vs. Taylor,	3 Wash. Ter.,	88.
Harkness vs. Hyde,	98 U. S.,	237.
In re Blackbird,	109 Fed.,	139.
U. S. vs. Kagama,	118 U. S.,	375.

Hitherto much reliance if not sole reliance has been placed by our opponents on the Alaska Packers' Association case, heard by Judge Hanford, and in which the judge affirmed that no special or peculiar privileges accrued on these points to the Indians by reason of the Indian treaty! The case of *U. S. vs. Winans (supra)* completely reverses Judge Hanford's holdings, however, in the afore-said case. The *Seuffert vs. Olney* case, the *U. S. vs. Taylor* case, both of them, refer to the treaty and are strong decisions. Indeed, in the *U. S. vs. Taylor* case (3 Wash. Ter., 88) an injunction was granted restraining a property owner from maintaining a fence that cut off access to fishing grounds *which were some fifty or sixty miles distant from the reservation!*

The requirements to obtain State licensure are citizenship, or a declaration of citizenship, and a residence for one year prior thereto; the present act has a provision that nothing in the said act shall prevent the issuance of licenses to Indians *who possess the qualifications of citizenship, and residence hereinbefore required.* How then can a reservation Indian possibly obtain a lawful license? If the conditions of the State laws make it impossible for such Indians to obtain such licenses, why should the Indian be penalized therefor? Why should the Indian be punished for failing to do what the State laws make it impossible for him to do?

Prior reference herein has been had to the fact that the first act in this State relative to Indians fishing is found in the Session Laws of 1891, at page 171. This act has never been repealed and is now found in Rem. & Ball., Sec. 5207. It reads as follows:

SEC. 5207. Nothing in this act shall be construed to prevent citizens of any State having a concurrent jurisdiction with this State over or upon any rivers or waters, from fishing upon such rivers or waters; provided that this act shall not apply to Indians.

"Provided that this act shall not apply to Indians!" That has not been repealed, but is it observed?

In 1909 the legislature, in the act relative to the taking of salmon and other food fish and providing for licenses, has the following in Session Laws of 1909, page 143:

Provided that nothing in this act or any other act shall prevent any person residing in this State from taking salmon or other fish by any means at any time for consumption by himself and family.

Has that act ever been repealed?

What, then, gentlemen, are we asking and why are we asking it? Our reasons have all preceded this portion of our statement. It only remains to state that which we must earnestly beseech of the law givers of our State, for we wish to be, as we have always been, law abiding and law respecting with all due respect and loyalty to duly constituted authority and properly enacted law. We ask you to make it possible for the Indian to live, to live lawfully, to live lawfully on the food and food sources which he knows, has always known, and which are or should be at his disposal, to make it possible thereby for him to live at peace and in good will with his white neighbor and ancient friend. This we ask, this we beseech of you, to rewrite into the laws of our State, to confirm again to the Indian the exemption privileges conferred upon him by the first act in this State relative to Indians fishing (Session Laws, page 171). This has never been repealed and is now found in Rem. & Ball., Sec. 5307. Confirm to the Indian also the privileges of the act of 1909 found in Session Laws, 1909, page 143. Also please make the requirements precedent to licensure more explicit and less ambiguous, and since the conditions embodied in the requirements of the law make it practically impossible for reservation Indians to lawfully acquire a lawful license, please have that fact stated explicitly beyond doubt and peradventure. In order that the laws may state more clearly and explicitly their plain purpose and full intent on all of these points, we ask, in the name of our ancient friendship, in the name of our present wardship, and in the name of our future citizenship, that the proper and necessary amendments be

made to the said laws and acts to make further quarrels, clashes, and litigation both unnecessary and undesirable on these said points. We not only wish to live, we must live—it is the wish, the desire, and the design of the Great Spirit that we do so, for to that end and purpose has He placed the Indian here and watched over him. It is equally important not only that we live but that we live in peace, harmony, and friendship with our white friends and the laws which *they* make but which *we* have not the privilege of making. In the name of all these things, friends and neighbors, do we ask you to open your hearts to the Indian and in your minds to generously and kindly remember us who were your ancient friends and allies in the only Indian war that this vicinity has ever known. That is the proud history of the Indian tribes of the Tulalip Agency signatory to the treaty of January 22nd, 1855 (12 Stats., 927), at Mukilteo, Washington. Friends, to your friendly hearts, to your kindly intelligence, and to your generous spirits do we, your ancient and faithful friends, confidently appeal our case.



Indian Dances in the Southwest:

By Herbert J. Spinden in the American Museum Journal.



THE numerous dances of the Pueblo Indians are never entirely free from a religious idea. Some are so deeply religious that they are jealously guarded from all profane eyes and are held at night in underground lodges. The war captain's men keep watch at every road so that no outsider can glimpse the masked dancers impersonating gods. Even in the underground lodges the faces of the uninitiated children are covered while the dance is in progress so that they may hear but not see. This secretiveness is most developed in the villages along the Rio Grande, in New Mexico, where the native religion has encountered the opposition of the Catholic church for nearly four hundred years. Other dances are held in the plaza of the village, and here visitors are usually tolerated, while on the annual feast day of each pueblo they are welcome to a more or less innocuous entertainment.

The characteristic dance of the Pueblo Indians are strikingly different from these wild gyrations that we associate with the nomadic and warlike plains Indians. There are, to be sure, a number of such dances—Enemy dances they are called—that have been taken bodily from this or that wild tribe and are known by the tribe's name, such as the Cheyenne dance, the Pawnee dance, the Navajo dance. These foreign dances are mostly concerned with war and are not regarded as having any important religious character. Yet it is significant that title to use them was obtained by purchase or trade before the dances were included in the village repertory. Of course the foreign songs had to be learned by note and a special set of costumes made in keeping with the place of origin.

In one of the introduced dances that is popular at Taos—a woman's dance and therefore not gymnastic—there is first in the center a chorus of men. Some of these sit around a large drum which they beat in unison, while others kneel and mark time by scraping notched sticks that rest on a log for a sounding board. Around them in a circle, or half-circle, are dancing girls. They are not in their every-day Pueblo attire of woven blanket dress with colored belt and white deerskin boots but in the fringed deerskin of their plains-bred sisters, with moccasins and leggings. Scarcely lifting their feet from the ground, as they keep time to the song and the throbbing rhythm of the drum and the notched stick instruments, the girls move around the circle using their two hands in a graceful ward-

ing-off motion. Outside the circle of girls is a larger circle of men in blankets, each resting his right arm across the shoulder of the man in front and all moving in a direction opposite to that taken by the girl dancers. These men represent Pueblo Indian visitors at the camp of the plains Indians. The girl dancers and the inner circle of men are the hosts who provided the entertainment.

While the steps in many Indian dances are simple in the extreme, there is a delicate pulsing rhythm that effects the whole body and makes the dance almost impossible of imitation for one of another race. Dances in which both men and women appear is perhaps more common among Pueblo Indians than elsewhere in North America. There is rarely the slightest body contact between dancers of different sexes and never an embrace such as characterizes our own dances of pleasure.

Pueblo dances proper are mostly concerned with rain, fruitful harvests, and abundant supplies of game. Much of the prescribed regalia represents clouds, falling water, and blossoming plants. The symbolism is worked out in feather headdress, embroidered aprons, painted wands, etc., and is magical or coercive in character. Wild animals are supposed to be pleased by dances in which they are mimicked and to allow themselves to be killed in return. All the persons chosen for important dances have to undergo four days of preparation and purification during which they are isolated from their townsfolk. The religious heads of the villages, called "caciques," are masters of ceremonies and the war captain and his men are watchers, warders, and providers.

The public dances in the plaza are more or less processional, but the advance is very slow and the footprints in the dust shows how the dancers have inched their way. There are definite spots for stationary dancing and here countermarching is used to make new quadrille-like formations.

A good example of this sort of dance is the so-called *Tablita* dance, which takes its name from a painted tablet representing clouds that is worn on the heads of women. It is a spring and summer dance connected with maize and is designed to bring rain for the growing crops. The costume is especially devised for this occasion and every detail of dress has a special import. Of course, variations are to be noted from one pueblo to another. On the great feast day of Santo Domingo in August this dance is celebrated and several hundred persons take part in it. Besides the man and woman dancers, who are divided into two divisions according to the social groupings of the clans, there are *Chiffoneti* or *Delight-takers* in two orders and a number of individuals painted to represent special mythological beings. The *Chiffoneti* are clowns whose naked bodies are painted with broad stripes of black and white and whose hair is smeared with mud and tied with corn husk. The ostensible pur-

pose of these clowns is to make merry and to do what mischief they can, but in reality they are the only persons who can conduct the gods of rain and fruitfulness into the villages, and they thus occupy an important esoteric place in Pueblo religious life.

The Buffalo dance, the Deer dance, and the Eagle dance are examples of mimic animal dances. Headdress and body coverings are made when possible from the skins of the animals in question or color is used where skins cannot be worn.

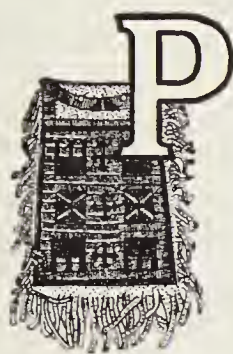
At the secret dances held at night in the underground lodges the dancers wear masks and impersonate the mythological beings. Most of these have definite and well-known characteristics and are at once recognized. Although dances of this sort in the Rio Grande region cannot be seen by outsiders and must be studied from information and native drawings, still similar ones are danced in the open in the Hopi villages of Arizona. The dramatic instinct comes out strongly in some of these secret dances. This is particularly true of the ceremonies preceding the arrival of the masked dancers who represent mythological beings. These mythological beings are supposed to live in the underworld and to come up through lakes and springs when they visit the upper world. The Chiffoneti or clowns are the intermediaries between mortals and these gods.

The caciques determine when a masked dance is to be held and they select the dancers. The latter are locked up for four days and are purified by fasting and ablution. At the appointed time all the villagers go to the underground lodge and seat themselves in readiness for the performance. Soon two clowns appear at the hatchway in the room and come down the ladder. They make merry with the spectators. Then one says to the other, "My brother, from what lake shall we get our masked dancers tonight?" "Oh, I don't know. Let's try Dawn Canyon Lake. Maybe some Cloud people are stopping there." Then one clown takes some ashes from the fireplace and blows it out in front of him. "Look brother," he says, "do you see any cloud people?" They peer across the ash cloud and one says, "Yes, here they come now. They are walking on the cloud. Now they stop at Cottonwood Leaf Lake." Then the other clown blows ashes and the questions are repeated. Thus the Cloud people are drawn nearer and nearer until they enter the village. The clowns become more and more excited and finally cry: "Here they are now!" and the masked dancers stamp on the roof and throw game, fruit, and cakes down the hatchway. When the masked dancers enter, the children are covered, but the older people drink in the divine presence with the palm of the hands as one scoops up and drinks water. These masked dancers may not talk, although they make peculiar sounds. Their wishes are told in pantomime.



Indian Grape Pickers in California:

By D. Bartlett Drown, in The Overland Monthly.



PEOPLE who live in Southern California will tell you that an Indian is about as interesting as a lump of dirt. That may be so, but even a lump of earth may have an absorbing interest for the person who deigns to examine it closely. Nearly every autumn of my life since babyhood I have had such a chance to observe these Southern Indians. I have seen them come to the vineyard districts, lay their camps, live, work, and play, but have not seen them depart, for they did that while I have slept—and none of these things have they done as the white man. Let me tell you of them as I have seen them.

In the quiet valley of El Cajon, late September had come with its Indian summer haze. It was grape-picking time. The grapes hung heavy and rich upon the vines, beneath the reddening leaves, awaiting the hands of their Indian pickers, when through the drowsy air I first heard the "pfad, pfad" of horses' hoofs, and the sound of rattling spokes and loosening tires. Then through the dust appeared scrawny little horses, with tired, filmy eyes, struggling forward with a big lumber wagon loaded with ponderous Indians. The wood of the wagon looked like boards on a much trodden bridge, except where a portion of the original vivid blue remained, and by the way the wheels shook it looked as if they would soon fall to pieces and leave scattered over the road the occupants—flabby squaws, stolid men, and grinning children, all dressed in gorgeous colors of red and blue set off by huge spots of dirt.

The wagon had not been long in view before a group of braves on horseback dashed by, spreading across the road as irresponsibly as a group of school children. In good-natured tones they shouted something back to

those in the wagon, but they were going so quickly that only a few words could be understood.

More vehicles loaded with Indians came into sight and caught up with the first, and as the leaders, coming to the crossing of two roads, perilously dashed around a corner toward the west, they followed.

A short distance past a great pile of rocks, a creek crossed the road. On its borders grew willows, cottonwood and sycamore trees, while beyond in all directions were vineyards.

Here the procession of horsemen and conveyances halted. The men sprang from the wagons and unhitched the horses, while the children tumbled out easily, but only after much exertion did the fat women manage to arrive safely on the ground.

By the time the women were out the wagons had been hauled up to the sycamores and the tongues propped up against the peeling trunks. Young men led the horses towards the rocks, picketed them to trees on either border of the road, and raced back to camp. There they cut willow branches and rapidly built a windbreak, facing the north, and thatched it with twigs.

When the screen was finished they collected stones, and in the dry, sandy couch of the creek built a crude fireplace. Now, according to their idea, the camp was complete. Some of the men sat down on the sand and talked; others studied the lay of the land, while their chief went to make arrangements with the vineyard owners about the picking.

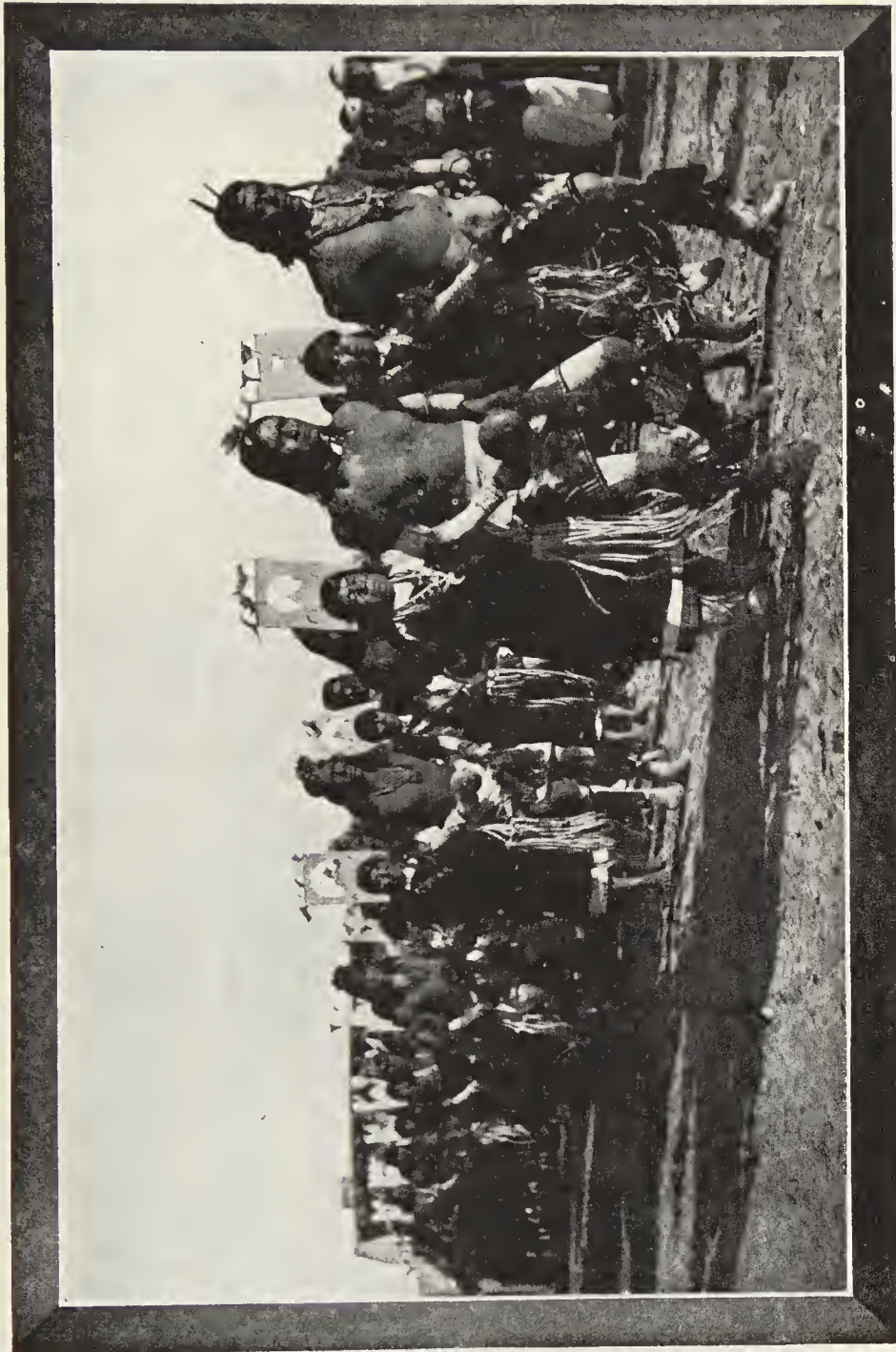
The chief, whom the Indians called "Captain Fred," and the ranchers "Indian Fred," was a tall man, but his well-expanded chest and limbs made him seem dumpy. He had a big mouth which could be either widened into a childish smile or shortened into grim determination. His brow looked like a newly plowed field, for it was brown like freshly upturned soil, and it was deeply furrowed. Father Time had done that plowing, and, though Father Time was "an old hand at the job," those furrows were far from straight.

In a few minutes Indian Fred came before a large ranch house. He stopped and uttered a loud "Who! Who! Who!" like the hooting of an owl. In answer to the call a man came out at the front door.

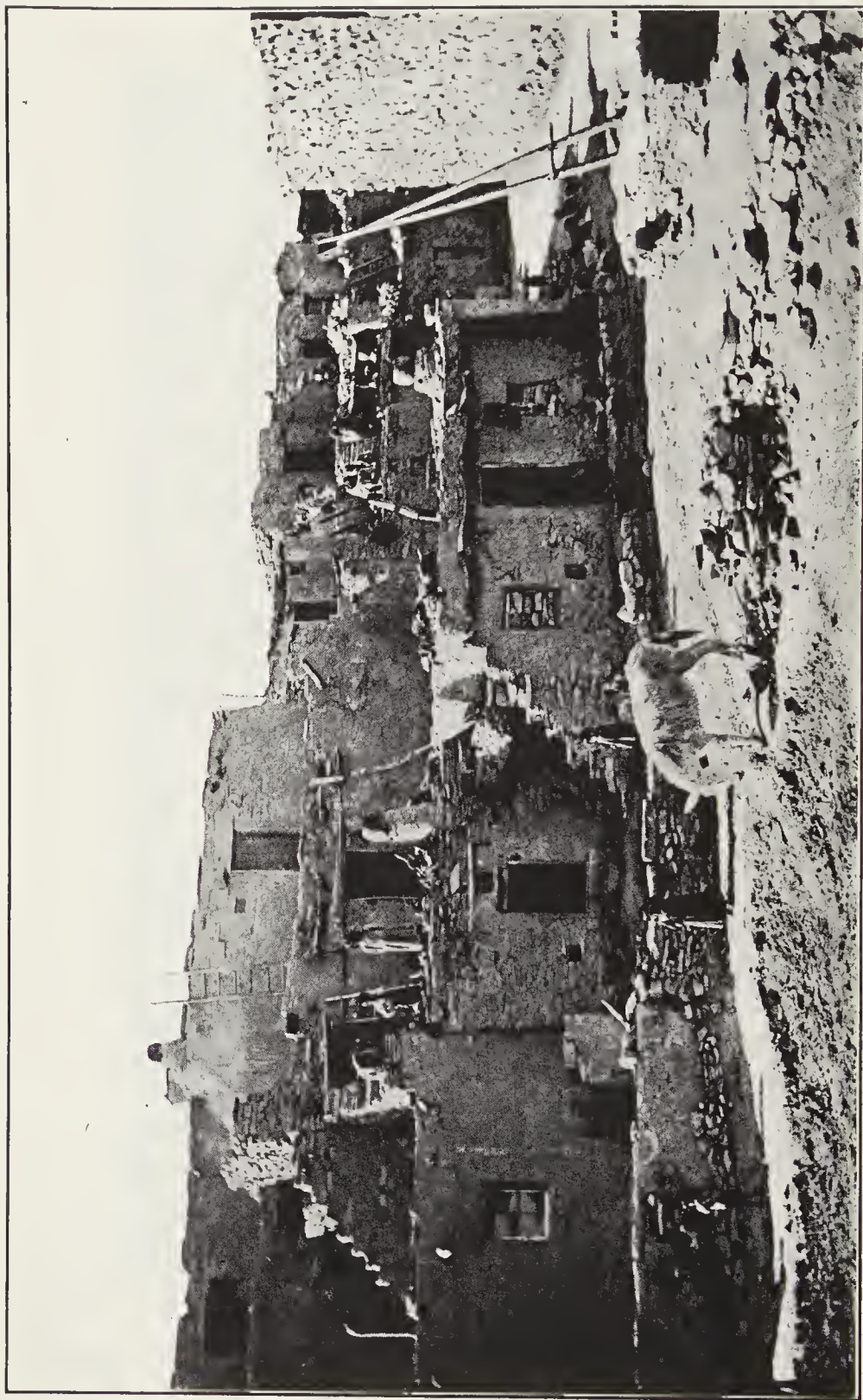
"How do you do, Fred?" he asked. But the Indian only grunted and put one broad hand over his chest. For his own people this gesture was impressive, and secured him respectful attention at once. The rancher, however, only smiled at the large, fat hand with stubby fingers so widely stretched apart that the bright calico showed between them.

"When can your men come, Fred, and how large a force can you let me have?"

"Man over there," pointing to the north, "must pick his grapes.



INDIAN WORSHIP—DANCERS, JEMEZ PUEBLO, NEW MEXICO
(Copyright Photo by Schwemberger.)



VIEW IN AN INDIAN PUEBLO OF THE SOUTHWEST

Maybe one day—maybe three day.” Waving his hand toward the creek: “They all come to you then.”

“All right, Fred, come as soon as you can.”

The Indian’s mouth let out a short, deep guttural sound which seemed an acquiescence, and, with a mixture of a waddle and a stalk, walked to the camp under the willows.

There, one of the roaming Indians had brought a package of beefsteak, wrapped in a brown paper, and an old woman, with claw like hands, had stretched it across the stone fireplace, and was roasting it. She poked the meat with a long bony finger, while the rest of the Indians sat on crossed legs and taciturnly looked on. Now and then one of the children would run shouting to drive away a dog who, scenting the cooking flesh, had come to investigate.

When at last the meat was done the hag picked it up, and Indian Fred, with his sharp grape knife, cut and dealt it out to the waiting ones. Greedily they devoured it, and for long after it was eaten they squatted upon the ground in silence. The last light of day was gone, and darkness was masking everything but what was close by the fire; even there, shadows were stealthily moving, and a haze of ashes was beginning to veil the red coals when one after another the Indians fell asleep just as they were. They lay there like logs, with no covering but their scanty clothing, no pillows but their hands.

Beyond, were what seemed to be bushes. In reality they were the dusty, aching horses who had dragged their ropes across the road and lay there on their sides, there to be frequently awakened by night travelers who hesitated to drive over the stretched ropes. But nothing disturbed the Indians. They were tired, for the journey down from the mountains had been a tedious one; dust had lain on the road thick and soft as flour. Mountain fires had kept the thermometer high, and no wind had softened the heat. Yet now the air was balmy and a merciful breeze fanned both Indians and sore horses into deeper oblivion, which lasted until earth was again visible.

At five o’clock the morning was warm, though a thick fog filled the air. The Indians watered and restaked their horses, ate a sparing breakfast, and then all but the old women and children started for work. The wrinkled squaws remained by the fire while the children played and ran around, grinning, giggling, and shouting at passers-by.

Meantime the others, led by Fred, had gone to the vineyard. Fred pointed out where each should begin work, and, two at each tray, they commenced picking grapes from the dew-wet vines. When one tray was filled, another was begun. Laughing and chattering they kept at the picking all day, but frequently stopping for drinks from a brown jug placed under the protection of a vine.

The sun was setting when the Indians left off the work and walked up the long avenue under the cypress trees. Then men and women joked with each other; some of them ran races; while the children went ahead, calling back to them, screaming, and turning on and off the water taps which were fixed about a hundred feet apart along the avenue.

At the croquet grounds the men stopped, for they saw scattered balls and mallets leaning against a summer house. Their curiosity was aroused. They understood that there must be some connection between the mallets and the balls. So they seized the mallets and wildly hit the balls. Simply to hit, hear the sound, see the balls roll, more than satisfied them. It struck them funny—so that the usually self-contained men shrieked in astonished merriment and rolled over the ground in amusement.

But duty comes before pleasure—even for an Indian. It was time to water and retake the horses, so the men reluctantly left the grounds to take care of the ponies. They went towards the rock pile, untied the long black-hair picket ropes, coiled them up like lassos, and hung them on their arms. Then each man jumped upon his horse, and urging it to a gallop, tried to get to the water-soaked wooden trough before the others, yet they arrived there together, and tumbling from the horses' backs, opened the gate, and led the creatures to water. As the sturdy animals took long drinks the men leaned on the barbed-wire fence, solemnly and dumbly regarding them. When the horses were satisfied there were more races, for each owner wished to be first to reach the staking grounds, so that his horse should have a choice plot of grass on which to feed.

Meantime from the camp in the creek was ascending the odor of brown beans, blended with the savor of roasting steak, while at intervals came a smell like onions. Darkness had been growing, and at this moment the camp fire was the only source of light, though a languid moon, with barely enough light to keep herself visible, was in the east.

The men came in, stretched themselves full length on the ground, and were handed their portion by an old woman; the women were left to get their own, while the children stood around, waiting for their turn, and, when opportunity offered, slyly helped themselves.

Supper was soon over, and with it all work for the evening was done. There were no dishes to wash, for they had used none. So they lay about on the ground till about eight o'clock, when their sport began. The children huddled up to the fire and the men, together with the women, formed in a circle about the fire as a nucleus. Their voices were the "orchestra which discoursed sweet music for their dancing." With this vocal accompaniment, with bodies oscillating to the music, with swaying arms, now erect, now crouching, they danced about the glowing fire. From the western hills came the hungry hollow howls of a prowling coyote;

now arose the short, sharp barks of vigil-keeping dogs; the low of an awakened cow added a note of mournfulness.

The witch-like singing of the Indians continued. The melody in a minor strain was sustained by the braves; the grunts of the old women kept time; above all, the clear voices of the young women played an obligato. As the time passed, the strain grew softer, the dance more dreamy, as one by one the Indians dropped out of the sport and fell asleep, until at two o'clock they appeared like grave mounds in the lingering shadows caused by the fire.

Soundly they slumbered and much they needed to, for the next day, and the next, for the following six weeks was spent as this one. Each day saw the early rising, the poor breakfast, the work, the return to camp in the evening, the watering of the horses, the pungent-smelling supper, and the night dance and song.

But one evening late in October all the grapes were picked. The rancher called the men to him and gave them each a cent and a half for every tray which they had covered with grapes.

The Indians took the money and went back to the creek—but, though it was supper time, they ate nothing—instead they came and handed to Fred their earnings, until altogether he had eight hundred dollars. Then he divided the men into two groups. Each of these selected four from their number, and those eight representatives, together with Fred, who bore the money, proceeded a short way up the creek from the main camp, and on the dry sand built a roaring fire from cottonwood and sycamore stumps.

Fred arranged the two parties in lines facing each other, with the fire between, and laid on the coals some herbs, which gave forth subtle gaseous fumes, temporarily affecting to the mind. The group to the windward grumbled, but the chief answered it by saying: "Ump, that piece game—Ugh, you stay there—morning, wind change." Having thus given his decision, he pulled from his pocket the bleached thigh bone of an eagle, ran through it a dirty string about two feet long, tied the string in the center about the bone in a hard knot, and handed this, which he called a "peon," to the nearest man at the head of the line to the windward. Three more white bones he treated in the same manner; then he fixed four bones, painted black, likewise, and handed them to the same person. Next he gathered fifteen sticks, and, retaining them in one hand, with the other he took a blanket, carried on that arm, and handed it to the man to whom he had given the bones.

The two division of Indians knealt. Fred stood where he could see both. Members with the side with blanket and peons kept the blanket up by their teeth, so as to hide their hands. Then they took in each

palm a peon, the string of which was wrapped around the wrist—so that the bone could not be changed to the other hand by any sleight-of-hand trick; folded their arms over their chests, and, with a toss of their heads, threw the blanket to one side.

Each of the other set in turn tried to locate the bleached bones. For every lucky guess they made Fred gave to them a stick; for every mistake the other side got the stick. When all the white bones were found, the other side took its turn at guessing. So the game continued till all fifteen sticks were distributed between the two parties.

Now the game began in earnest. The first set which guessed were at it again. They narrowly watched the hands of those with the peons, hoping that a player, growing tired, might show more of the string than that part around his wrists, and, if he should, to locate the peons by the markings on the strings. The other company was too wary. It could not afford to lose now, when the sticks had been given out. It was determined to have the honor of winning that game, and it wanted the eight hundred dollars.

At midnight the game was still going. One side had then fourteen of the fifteen sticks, but just when the game seemed almost ended, a happy conjecture was made by the losers, and another, and another, till again the outcome was doubtful. No weariness was shown; no talking disturbed them; the guessers sat with folded arms while the peon-holders silently swayed back and forth; and Fred stirred the coals and put on more stumps. The flames, blazing up, frightened away a prowling coyote.

Though it grew lighter the game continued; the sun rose but did not disturb the nine men under the trees; noon hour arrived, yet the Indians felt no pangs of hunger; the sun had set and still the game had not ended.

It was again dark, and the chief built a new fire so that the players might see the strings of the peon-holders—if they could. The words of the aboriginal song continued to go out away from the cheery light and brightness of the fire into the darkness—

“Many—a—many—se—vah—
Ugh—ga—ugh—a—Ugh—a—a—”

At eight the monotony of the chant was broken. A loud whoop announced to the Indians in the big encampment that the game was finished. Like ants attracted by molasses, they suddenly swarmed about the peon-players to learn the outcome. In short, guttural words the chief told them the result; he told them also how near to losing all the winning division was at the hour of midnight of the previous day—then he apportioned the eight hundred dollars among the members of that side.

As they went back to the camping-grounds no particular demonstration was made; the losers seemed no more sullen than before; the winners looked no happier. When there, they lay down, with heads towards the west, and in a few minutes they were oblivious of the game just played, of life, of everything.

The same rancher, who perhaps had passed by the evening before, knew that the game was over; for through the willows he saw no more the group of eight men seated upon the ground with the stocky figure of their captain standing guard—and the song, peculiar to peon, had died. In the main camp he discerned the sleeping forms, and inwardly determined that in the morning he would bring them some raisins to take back with them to the mountains.

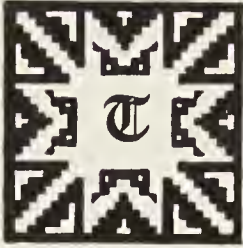
But on the next day the old camping ground looked lonely; the wind-break still stood, but it sheltered no people; the rock fire place was there, yet it contained no animating fire. There were no wagons under the sycamores; no horses dragging their picket ropes across the road; no children running around—only scattered ashes, cast-away clothing, and tin cans. A skinny cur with a stubby tail between its legs hovered near, but that was the only sign of life.

That evening no singing broke the silence of the night, and a cold wind shook the branches of the willow and the sycamore.



Changes Brought About in Indian Children Under My Instruction:

By Rose C. Hall, Principal Warm Springs School.



THE school in which I am employed is an isolated one. Seventeen miles distant is the nearest town which brings us in touch with the world without the reservation limits. The older Indians have some intercourse with people and things outside the reservation; the children under our care have practically none. On entering the school work here the past year, I was struck by the paucity of ideas amongst my pupils, ideas regarding anything outside their daily routine of work. Details of this work and a few reservation occurrences made up the sum total of their waking thoughts and conversations.

After a few weeks' work amongst these Indian children I determined to bend my energies in class room and out, to giving them something to think of other than the trivial happenings of dormitory life and reservation gossip. By means of pictures and maps, (mostly literature about Central Oregon issued by railroads) an interest was awakened in towns and sections of the State surrounding us, while the hardships of white settlers on the plains eastward from our agency enlisted ready sympathy amongst my classes. Comparison was frequently made between the many comforts an Indian child in a boarding school like theirs received and the few luxuries enjoyed by the white children distant but a few miles.

Here we began reading a county newspaper and soon grew familiar with the questions of moisture, planting, harvesting, yield, and quality of products in districts close to us; of municipal problems debated in different towns of these districts; of questions paramount in our county affairs and the many issues placed before the voters of the county to decide. Frequently I asked for my pupils' ideas for or against measures affecting the welfare of the county and have often received pertinent suggestions as to what they would do if called upon to decide important issues.

It was not a difficult step from adjacent regional interests to those of State, Nation, and foreign countries. Here, a daily newspaper in the hands of fourth, fifth, or sixth grade pupils is an all important educational factor. It is a daily link with the world at large and is looked for just as eagerly by these older pupils as it is looked for by the writer; and the daily discussions of events, per-

sons, and places in its columns pave the way for articles of interest and merit in other periodicals accessible to students. Hitherto they had turned the pages of such periodicals chiefly in quest of entertaining pictures or what promised to be a thrilling tale.

The discussions of and interest arising from the perusal of a daily by pupils is a pivot for attaching knowledge in many ways—for instance, the daily reports of the Japanese controversy, the Mexican situation, the Panama Canal, are supplemented by any articles appearing in magazines or other periodicals relative to these subjects; and geography, history, literature, and language interests are quickened by such readings.

The Mexican situation means more to my pupils because we have discussed and read of Mexico as the Spanish found it—the civilization brought thither by the Spaniard, Mexico under the rule of Diaz, and its present unsettled condition. We have become familiar with Mexican cities and districts from frequent mention in war reports, and have a more intimate knowledge of its people from the daily acts of its war leaders. Its mineral wealth, agricultural products, etc., are more vital interest to my classes when discussed in connection with newspapers reports of destruction of mining properties or high prices of foodstuffs.

From our newspaper readings we obtain a phase of geographical knowledge not emphasized in text books. For example: We are learning of the coming and goings of vessels with Portland as a haven; the trade routes such vessels follow; the cargoes with which they are laden; to what nation they belong.

We find a great number of Japanese freighters traversing the Pacific. Pictures, stories, of old and the new Japan have developed the pupils' interest in the Japanese. Their commercial activity is attested by their numerous boats at our ports. Japan, her people, exports, imports, take on a new interest to my classes in connection with her vessels anchored at our gates. The Samurai, the Rodins, the Shoguns, have held their attention as a fairy tale would.

Supplementary reading purchased from the pupils' own resources have helped wonderfully in this connection. The cost of such reading is trifling and the pupils are proud to own their own books or booklets. The book is placed entirely at the owner's disposal on its termination as a class text. The pupil then takes it to the dormitory for a second perusal or for reference. Eventually the book finds its way to the child's home.

Again, I have found that poems with a decided rhythm and swing

are keenly interesting, eagerly memorized by the pupils with whom I deal. The average Indian child enjoys the activity expressed by such poems, and on their presentation absorbs readily any information relating to incidents therein mentioned. Very recently a class read "The Skeleton in Armor." Much of the poem was memorized without a request for so doing. Passages in the poem led to talks and readings of sea adventures of many nations, of many ages, down to the Buccaneers of the Caribbean. The Saxons in Great Britain; the Romans in the same place; the Norsemen in Danish America; the English and Spanish of modern times; the North African pirate as well as those of China have followed in the wake of the "Marauders" in Longfellow's poem.

Quite often a poem of such character is brought to my notice by a member of some class, with the request that we read it together. A poem entitled "Lapland" appearing in a January issue of the "Independent" was recently so chosen. Making no comments I wrote this poem on the blackboard. On the following day I asked how many had liked the poem. Every one had liked it. How many had cared to memorize any part of it? More than two-thirds of my pupils had memorized the first three stanzas—a few the poem complete. In addition to this they had looked in geography and atlas for all they could find relating to Lapland and were eager for further description from me. It was then suggested we buy some supplementary reading on Lapland which would tell us still more of the "country under the northern star."

The purchase of a lantern and slides by the school within the past few weeks has helped materially in interesting pupils in travel, history, art, the world's progress. It has visualized the great outside life as no description could.

I have found in these and similar ways that the Indian child responds readily to outside influence; moreover, such influence properly directed by a teacher can be made an important factor in his mental development.





DINING ROOM IN DOMESTIC SCIENCE DEPARTMENT—CARLISLE INDIAN SCHOOL



NEW DOMESTIC SCIENCE KITCHEN—CARLSLE INDIAN SCHOOL

in Touraine with an old French curé who acted as his private tutor, and to whom Father Gordon feels he owes much.

Upon his return to America he spent another year in the seminary at St. Paul, Minn., and for three months previous to his ordination Father Gordon went into a prolonged retreat in the Abbey of St. John's with the Benedictine Fathers.

On December 8, 1913 (the feast of the Immaculate Conception), Bishop Koudelka, surrounded by a great body of clergymen, ordained Father Gordon to the priesthood.

On this occasion, as well as that of the young priest's first solemn mass, Indians and father missionaries came from all parts of the Northern States, from Canada, and from the Dakotas. The picture of the first mass read on the Bad River Reservation was a picturesque one indeed, as the long line of chiefs filed singly into the Mission Church, then the long line of distinguished clergy, and finally the first priests of the Chippewa nation. The Very Rev. Dr. Moynihan, president of St. Thomas College, and one to whom more than any one else Father Gordon attributes his wonderful success, preached an eloquent sermon on the occasion, while the Rev. R. Oderic, now the oldest of the Indian missionaries and who had baptized Father Gordon, preached in the Indian tongue.

At an Indian banquet which followed the bishop presided and speeches were made by several missionaries. The Indians presented an entertainment during the afternoon and thus was passed what will probably go down in history as the most momentous event in the annals of the Chippewa tribe.

For several months following his ordination Father Gordon labored on his native Chippewa missions, but later was invited by the Rev. William H. Ketcham of the Bureau of Catholic Indian Missions, Washington, to prepare himself for the broad work of missionary for all the Indian in the United States.

Despite the fact that he appears like any American and that he can speak several foreign languages fluently, Father Gordon is still close to the primitive Indians of America. While at college he was most active in athletics, winning the college monograms in football, baseball, and basketball, and has not lost any of his old-time love for the great national sports, taking intense interest as well as pride in watching Big Chief Meyers smash out a two-bagger or Jim Thorpe fan out.

At the present time he is compiling a manuscript copy of the Indian side of American history.



A Full Blooded Indian Priest:

From the New York Sun.



THE Rev. Philip B. Gordon, a Chippewa Indian priest of the diocese of Superior, has been named a missionary and lecturer to work among the Indians by His Eminence Cardinal Gibbons, president of the Indian Bureau of Catholic Missions.

Father Gordon is at present attending the Catholic University of America, at Washington, preparing himself for the work he will take up in the near future.

The honor of being ordained a priest was but once before in the history of the country accorded to a red man, and that a descendant of the great chief Hole-in-the-Day should be chosen spiritual adviser to the Chippewas was not only a fitting tribute to the young priest but to the memory of his great-great-grandfather, who as head chief of all the tribes in Wisconsin and Minnesota three generations ago was noted as a man of rare judgment, and to whom was entrusted the selection of all the reservations in the twin States.

The old log house where Ti-bish-ko-gi-jik (the Indian name of Father Gordon) was born is still standing at Gordon, the little village in Douglas County, Wisconsin, which received its name from Antoine Gordon, father of the young priest. In the heart of those primeval woods in the St. Croix country Father Gordon was born twenty-nine years ago. His mother came from the Les Courtes d'Oreilles band of Chippewas, one of the last bands to be reached by the missionaries. Her Indian name is Ki-ta-ge-kwe, which means "The Deerslayer," and she was for many years a pagan, but is now a Christian.

From the district school of his native town it was but a step to St. Mary's Mission School on the Bad River Reservation, to which place the parents of Father Gordon had moved. Here he remained for four years, working on the lumber camps near by during the winter months. As he expresses it in his characteristic fashion—

"I disappeared from civilization and the madding crowd's ignoble strife nearly half a year, but it was good to get near to nature."

It was during this period, when but 15, that he took the teacher's examination for a certificate for Ashland County, Wisconsin, succeeding in his determination to secure the coveted bit of paper. After graduating from St. Mary's School he entered the State Normal at Superior. Later he attended the Military College of St. Thomas at St. Paul, Minn., where under the patronage of Archbishop Ireland he remained for five years. After a year in the St. Paul Seminary he went to the American College at Rome, and there finished his course in philosophy, after which he went to Innsbruck University in southern Germany, near Munich, where he spent several years. While in Europe his summers were spent

Opportunity

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the record of the day—
At sunrise every soul is born again!

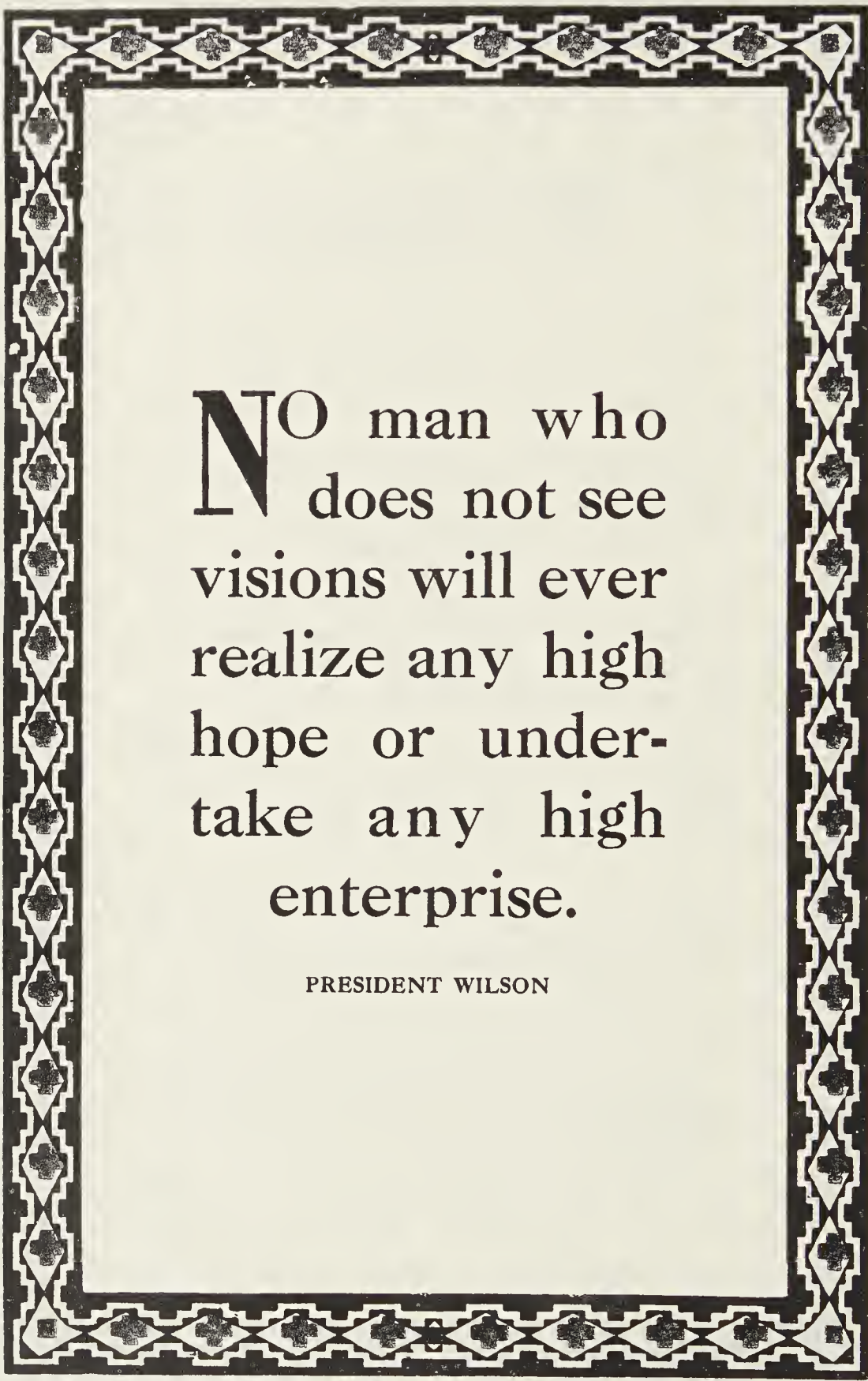
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep the mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep,
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

WALTER MALONE



NO man who
does not see
visions will ever
realize any high
hope or under-
take any high
enterprise.

PRESIDENT WILSON

THE RED MAN

An Illustrated Magazine Printed by Indians

OCTOBER 1915

CONTENTS

The Indian—Federal and State
Responsibility

Congress on Indian Progress

Our Indian People

The Lesson of the Indian

Home Life Among the Navajos

Published Monthly by **THE CARLISLE INDIAN PRESS**

Education for Efficiency



EDUCATION for efficiency is my subject. By efficiency I mean effective power for work and service during a healthy and active life. This effective power every individual man or woman should desire and strive to become possessed of; and to the training and development of this power the education of each and every person should be directed. The efficient nation will be the nation made up, by aggregation, of individuals possessing this effective power; and national education will be effective in proportion as it secures in the masses the development of this power and its application in infinitely various forms to the national industries and the national service.

DR. CHARLES W. ELIOT,
President of Harvard University, Emeritus.



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

OCTOBER, 1915

NUMBER 2

Contents:

THE INDIAN— FEDERAL AND STATE RESPONSIBILITY—

By Edgar A. Allen - - - - 39

CONGRESS ON INDIAN PROGRESS - - - 46

OUR INDIAN PEOPLE—

By E. B. Linnen - - - - 61

THE LESSON OF THE INDIAN—

From The St. Louis Post-Dispatch - - 67

HOME LIFE AMONG THE NAVAJOS—

From The Norristown Herald - - - 70

PUBLISHED BY U. S. INDIAN SCHOOL, CARLISLE, PA.
OSCAR H. LIPPS, Superintendent.



A NEZ PERCE INDIAN CAMP



THE RED MAN



The Indian—Federal and State Responsibility:

By E. A. Allen, Superintendent Chilocco Indian School.



GOOD many years ago a superintendent of Indian schools had an Indian Service institute to which all were urged to come and several persons were invited to contribute papers. There were six addresses of welcome and as many responses delivered, most all of them beautiful verbal bouquets, after which, there being a little time remaining before that stage was reached when the laudatory resolutions the appointed chairman had prepared were to be read, and adopted as read, a few papers were presented. Earlier in the year when several persons had been asked to prepare these papers they were at the same time requested to send copies to the superintendent in advance. I did not realize the import of the last portion of this request until the place of meeting was reached and one gentleman showed me what remained of his paper after it had been censored and emasculated. My production had not been completed until about time to take the train, so it went to the reading desk unrevised. This failure to have the objectionable expressions deleted made me a lot of trouble; for presuming the conference to be a free clearing house for ideas I had written down those which occurred to me and presented them for what consideration they were worth. The consideration they were accorded was—and I speak advisedly—something fierce. The distinguished superintendent called me to a curtain lecture that was hair-raising for daring to say anything that it had not been intended by those in charge of the conference should be said. The rebuke closed with the statement that plans looking to my promotion must be changed, as I had manifested a sad lack of discretion as well as of ability to keep my ear to the ground.

I am sure that this is a different sort of deliberative assembly and that the leaders will, if my doctrine is believed to be unorthodox, choose to pulverize it rather than the honest though perhaps illogical author.

*A paper read at the Conference of Indian Workers at San Francisco, August 10, 1915.

The expression, "The Indian—Federal and State Responsibility," used to describe the matter under consideration, suggests to us that in their relation to the Indian both the Nation and the several States of his residence must take credit or blame as he is saved or damned. In the past he has been exclusively a Federal problem; at present his welfare seems the subject of both Federal and State interest, and in the not distant future it appears that the States will become the sole guardian so far as one is required.

It should be observed at this time that we in all probability are not in harmony as to the definition of an Indian. A few years ago there came into existence an organization of great influence and usefulness in which none but Indians may be active members. Persons who are one-half, three-fourths, seven-eighths, fifteen-sixteenths, or thirty-one thirty-seconds white are eligible to active membership. This fact indicates that in the eyes of this organization the possession of any percentage of native blood constitutes Indianhood. Such a definition generally accepted would insure us an Indian question for many generations. It would mean that anybody may be of that race from the Mojave racing through the mesquite trees arrayed in a gee string with his hair done up in Colorado River mud to the blonde princesses who twang their harps before New England groups of sentimentalists and tell the sad history of "my people," said people as aborigines being entirely mythical. It is extremely frequent that the most pitiful and moving tales about the wrongs of "my tribe" are recited by those who have never been accepted by any tribe, have no tribe connection, and are professional Indians because being such is a lucrative business.

You may have heard in comparatively recent days of an "Indian Joan of Arc" going up and down the land with a pale-face consort pleading for the rights of her people. Who are her people and what is their status? Indians, yes, but clothed with every right that any American citizen possesses except that an attempt has been made by statute and regulation to keep white people aided by the brighter members of the tribe from stealing or buying for a song the roof from over the heads of the less competent. It is true that a State statute forbade the sale of liquor to them, but such special legislation, while well meaning, was unconstitutional and inoperative. It is my understanding that other champions of the liberties of the Indian have demanded that the legislature formally repeal this attempted abridgment of the privileges of the native American.

In Oklahoma there are one hundred thousand members of the so-called Five Civilized Tribes, running the scale of civilization from Crazy Snake to members of Congress and Register of the United States Treasury—two of them. In color they vary from almost ebony to the most pronounced

strawberry blonde. In shrewdness there is all the variance from the poor simpleton who will sell a million dollars worth of oil for a quart of whiskey to the one who is giving points to an astute ex-leader of Tammany Hall. Three-fourths of this one hundred thousand people have no earthly business to be looking to the Government for any special consideration and should be ashamed to class themselves as Indians for any advantage that is expected to be gained thereby. Many of them, it is only fair to state, do not desire different treatment from that accorded other citizens.

In the Osage nation some of the most dissipated and worthless of the tribe are the princes and princesses who, while clinging to their Indian rights and privileges with a tenacity that would be admirable if devoted to a better cause, infest the towns about the reservation too indolent to do anything more laborious than pressing the button on the starter of an automobile. Many are too white to be recognized as Indians, but still the Government maintains expensive machinery for administering their affairs. They are invariably dissatisfied with what is being done for them, mainly because money is not always forthcoming with sufficient regularity to keep up their expensive establishments.

A number of years ago I was detailed to make allotments to a northern band of Chippewas numbering about twenty-three hundred, only two hundred twenty-five of whom were full bloods. All the remainder of the band were mixed bloods descended largely from the French trappers of Canada. Hundreds of them gave little evidence, if any, of Indian origin and the native tongue was French. After the Riel rebellions in Canada had been quelled the Dominion Government settled with its mixed bloods and notified them that nothing would be coming to them as Indians. They then transferred their residence to our side of the border and began a new campaign for land and money in this country. They are now counted with us, great numbers of them, and are a portion of our responsibility.

Returning to the Five Civilized Tribes, it should be mentioned that twenty-six hundred whites, intermarried, were treated by the Government as Indians, so eager have we been to have a really big problem; and all know, who know anything about it, that one white man made over into an Indian can make fifty-seven varieties of trouble to every one created by the genuine article.

What do you think of this definition of an Indian?

One whose father is a full blood or both of whose parents are not less than one-half Indian.

If you refuse to indorse it you must make your own and defend it, but my assumption is that it is so reasonable that you are in agreement with me. If so, we can at this juncture eliminate from special, Federal, or State interest and responsibility in the neighborhood of one hundred thou-

sand that are now being counted and looked after as Indians. It is probably no exaggeration to state that from this portion of the population originate nine-tenths of the demands for greater consideration that are pouring in unending flow into the various departments in Washington. We should have the courage to let loose of these people and allow or even force them to swim alone, even though it should make the census shrink terribly, cause the problem to appear comparatively insignificant, lessen the need of special machinery, take magnitude and consequent impressiveness from our work and even threaten the existence of our cherished jobs.

Of the Indian population falling within the definition above, a very large class have attended the many schools, Government, mission, and public, that are open to them and have there gained training of mind and hand that makes them stronger for meeting the issues of civilized life than the average non-Indian. Scan the lists of graduates of our schools for the race, visit the colleges of the land, and you will discover hundreds every year that are equipped in everything unless it be courage and the power to stick to render not only good but even distinguished service to society. They have had that contact with the Caucasian by virtue of which they can measure power with him and know that they are his equal. This being true, and you know it to be true, why should there be for him such a special problem? He can live and thrive if he is willing to work, and no person has a right to live who will not persist in exercising to a reasonable degree the powers given him by his Maker and cultivated through the instrumentalities provided by parents or society. He will work. He may not when first turned loose with an unearned property to squander, if he has such, but just wait until he feels the spur of privation. Many of you know, as I know, from a hard experience, that it is not comfortable to be extremely poor; but that condition beats all other known inducements to hustle.

The country is full of young Indians with superior training who are marking time about the agencies and the towns around them and deteriorating daily while waiting for an expectancy from the Government. It may be a patent in fee to land, it may be a portion of a capitalized trust fund, it may be a share in royalties collected and disbursed by the Department, or it may be the hope that a treaty broken years ago will be redeemed and something realized therefrom. Shall we not put an end to such an enervating condition, give these young people every cent coming to them, discount their expectancy, and turn them loose, knowing that henceforth they will have all that they earn and nothing more? This disposes of another larger body for whom the Government is responsible now in so far as it continues the degenerating policy of holding back something that constitutes a basis for the hope to live without work, and greatly simplifies and reduces the task of Nation and State. I am aware of the

existence of that considerable body of people who, moved by sentiments of the most lofty order, contend that we are greatly indebted to these earlier inhabitants because we have dispossessed them and broken many treaties made with them. These good people never fail to wake the echoes from California to Washington if an Indian, no matter how shiftless he may be, is reported hungry. The dispossession and the broken agreements must be admitted, but there is no power that can restore the old order. Whatever debt is yet unliquidated must be discharged by making this formerly unenlightened people a part of the most wonderful civilization known, to be a part of which for a generation is a blessing worth more than centuries of unenlightened existence.

Having turned loose the whites, masquerading as Indians, the blue-eyed, fair haired and blonde Indians and those of darker color who have been taught to walk alone, effort can be concentrated on those who have not yet enjoyed educational advantages sufficient to give them proficiency in any occupation, whose contact with the white man has not been intimate enough to make them able to compete with him. Such are the adult, uneducated full bloods and their children that are found on the reservations or former reservations like the Navajo, Pima, Papago, Mojave, Zuni, Cherokee, or Creek. They are our proper responsibility and must be so long as any remain. Even with them there should be a constantly lessening control as they are able to assume charge of their own affairs.

An expensive organization is being maintained wherever there are allotments or funds to look after, for however little attention we pay to the Indian as a human being we are most assiduously caring for his property, preserving it, leasing it, collecting his rents and royalties, helping him to invest his money, and in general putting off as long as possible the day when he will have to sweat. Our Indian farmers, as a rule, have little to do with actual farming. For every one busy in teaching the adult how to make the best use of his resources there are a half dozen actively engaged in assisting him to scrape along with the property he has, coupled with the industry of a usually poor grade of lessees. Were the leasing business abandoned except in so far as it has to do with the guardianship of the mentally or physically immature or infirm it should prove a most efficient incentive to industry. Do not understand that a reduced organization is at this time advocated. It should rather be increased *now* that it may be abandoned *soon*. However, the increase should not be in the form of more poorly paid and therefore usually incompetent teachers of industry. It would be vastly better to pay liberal salaries and require from the recipients much greater ability and industry than is now displayed, and have it *all* exercised along the line of real live leadership and instruction in making best use of the resources in hand. Once while temporarily connected with an agency it was neces-

sary for me to stand by without permission to do anything and witness the waste of hundreds of thousands of dollars' worth of the resources of a tribe of Indians without there being any attempt made to teach the mastery of the calling involved. The man put in charge of this gigantic enterprise swore upon the witness stand in my hearing that he had no practical knowledge of the business which he controlled by the Government order. How long do you think it would take such teachers to place a tribe of full bloods upon an independent economic footing, able to handle wisely the millions of dollars' worth of property belonging to them? If you had a few billion feet of timber, for example, would you be contented for the free hand to be given men who were without experience in either logging, lumbering, or any other allied business to handle not only the timber but several hundred thousand dollars in money previously accumulated? When men competent to handle and teach the business can be secured they should be used to the end that in fulness of time the native owner may be fitted to displace the hired man. Our job is often so badly bungled that it is a wonder to me that we can look an Indian or a salary check in the face without a consciousness of guilt. We may rest assured that no considerable advance toward independence can be made by these dependent people until they have been taught in class room, in shops, on the farm, in the lumber camps, on the range, or wherever it may be by experts who are interested in imparting their knowledge to their pupils, be they children or adults. Let the profession of a high conception of responsibility be reduced to practice.

While redeeming every promise made in the past and while protecting the hopeless element composed of the old and otherwise feeble in mind or body, we should make a supreme endeavor to get hold of all young, with their consent if possible, without it if necessary, put them in proper environment and give them throughout the years of their youth efficient schooling—not for a term of three years, but until manhood and womanhood is reached. This should be supplemented by strong industrial training after formal school days are ended. A follow-up program will be futile unless committed to a sufficient body of able and interested men and women, and the work of the schools will be made fruitful to the highest degree only if such a program is adopted.

When the Indian has been placed in a position where economic independence is possible, by the method described above, give him command of all his resources to use or misuse, and let him enjoy or suffer the consequences. The adoption of this course will be hard on any plans for the perpetuity of the Indian business, but it is my belief that whatever makes for permanency of the Federal system of supervision or control is destructive to those for whom its activities are continued.

Thus far I have discussed almost exclusively the relation of the

Federal Government to the Indian because practically all plans looking to the amelioration of his condition have had their inception with the National Interior Department. The States have exhibited very little concern for his welfare so far, their concern with respect to him being chiefly that his property be listed for taxation at the earliest possible date. In more than one State have the courts refused him their relief for no other reason than that he did not contribute to the revenues. Indians have been permitted to live without regard to marriage laws and in various other ways offend society, and offenders against them, even to murder, have gone unpunished for no better excuse than officials declined to use for their benefit any portion of the public funds. In many localities, and the number is constantly growing, it is true that the copper colored children are being allowed the privileges of the public schools, but most of those attending are the lighter colored and more advanced.

The present indifference of most of the States to the interests of this portion of their population teaches us that they will become active in their behalf only when all reservations have been broken up, the lands added to the tax rolls, the families distributed among the general citizenship, and a fair degree of advancement been attained.

Let the General Government, then, by all possible means strengthen and hurry its primary educational program, making the care of property which now receives the lion's share of attention and therefore operates as an efficient bar to progress, subordinate to the development of humanity, bringing quickly the day when the entire responsibility in this matter may in safety be bequeathed to the several States. When that can be done there will no longer be an Indian problem any more than there exists an Irish problem among us, the commonwealths having only the duty of seeing that no "grandfather clause" legislation is attempted, but that all citizenship of whatever race or color *and without respect to race or color* be accorded equal rights and equal opportunity.



Congress on Indian Progress:

Held under the Auspices of the Northern California Indian Association, in Co-operation with the Conference of Officials and Employees of the United States Indian Service, and the Returned Students Conference.—Called by Hon. Cato Sells, Commissioner of Indian Affairs, at San Francisco, Cal., August 9-15, 1915.

GENERAL REPORT OF MEETING.

Monday Morning, August 6, 1915.

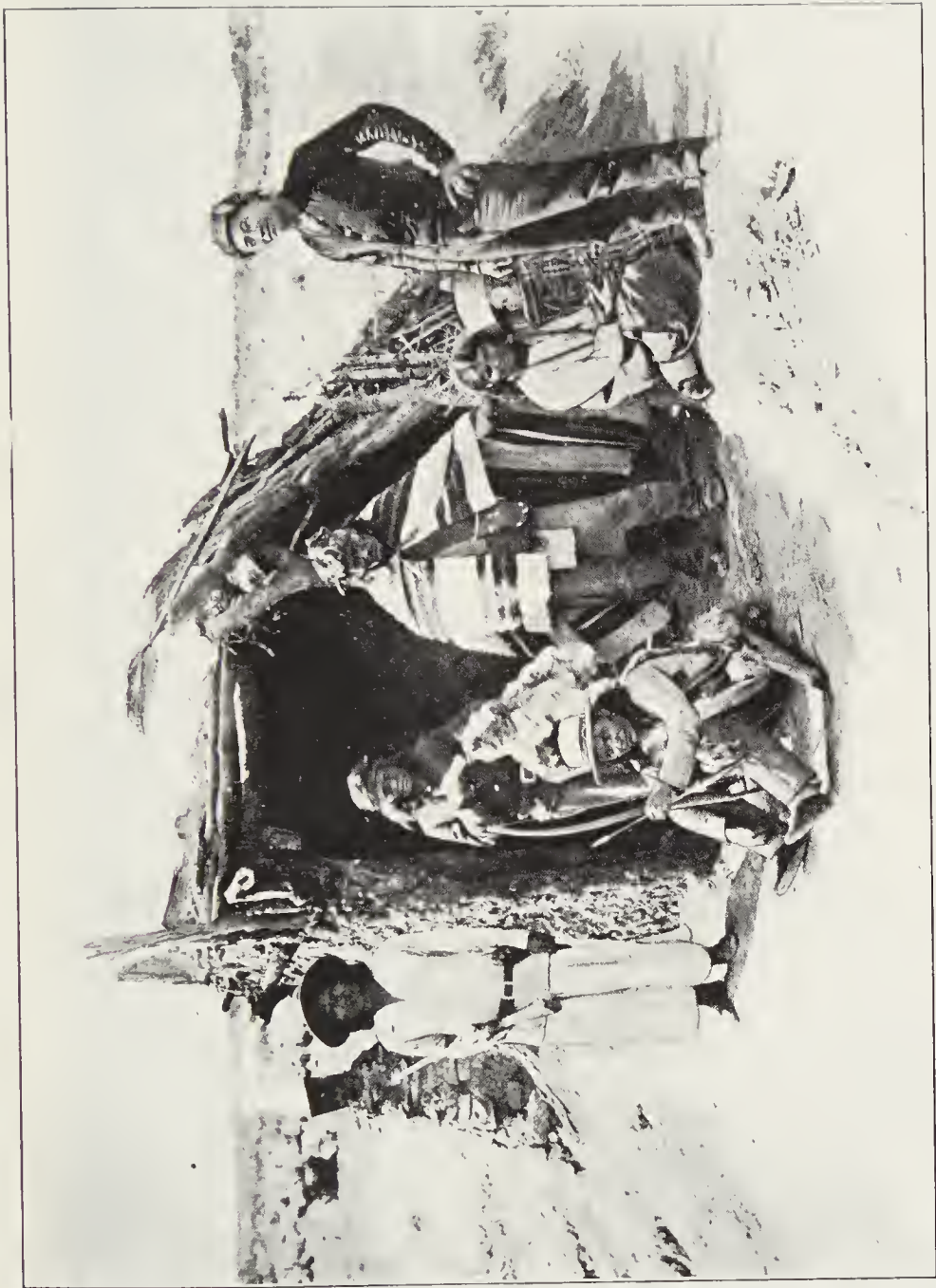
General Remarks by Chairman Eliot.—He talked about the work of the Board of Indian Commissioners, giving an outline of its duties, its purposes, and the conditions of the Indians under its jurisdiction, so far as it had authority to make suggestions. He made special reference to legislation needed. He spoke of the rules and regulations of the Service, and gave it as his opinion that the superintendents should be allowed greater latitude in the discharge of their duties, inasmuch as they were bonded and responsible for their actions. It was his opinion that superintendents in the Indian Service should be judicials of the State in which they were placed. He also spoke of higher education for the Indian and the conditions surrounding the returned students, encouraging all people present to do everything in their power to help the student get well on his feet when he returned home after a period at school. One of the greatest menaces to the Indian, outside of the liquor traffic, to his mind, was the activity of the grafter. He said the Indian was entitled to all reasonable protection in this matter.

The chairman introduced Rev. Matt S. Hughes, pastor of the M. E. Church, Pasadena, Cal., who spoke on the subject "Education for Efficiency." His remarks were of great benefit to the members of the Congress. Among other things he said that the function of all education is to fit us for complete living—the development of the whole man. The keynote of his speech was that students should have moral training as well as educational training. He said our moral obligation in training the Indian was to train for character. A prominent theme in his talk was that what a man is stands between what he knows and his results. His closing remarks tended to show that our great work was to find truth for men and men for truth.

Monday Evening Session.

The meeting was opened by Mr. C. E. Kelsey, secretary of the Northern California Indian Association.

Mr. Kelsey introduced Mr. Mathew K. Sniffen, secretary of the Indian Rights Association, Philadelphia, who spoke on the subject "What Should



A TYPICAL NAVAJO HOGAN AND FAMILY



A VIEW IN THE NAVAJO COUNTRY

(Photo by permission of Schwemmerger)

Be Done with and for the Indians of Alaska?" The speaker told of the conditions of the Indians in certain parts of Alaska, as noted by him on a recent trip to that country. He said he was there seeking information about conditions between the whites and the Indians, and the relation of the Indian native to the white so far as his opportunities afforded. In making his suggestions for improved conditions in that country he said there should be better protection of Indian homes and fish camps, better control of the liquor traffic, enforcement of the law preventing poison in the use of trapping animals, for the Indian natives will not use poison in their trapping operations. Mr. Sniffen said that there should be increased and larger appropriations to the Bureau of Education for its work in Alaska. He said an urgent necessity was more hospitals; and more church workers to aid in the improvement of the bad moral conditions caused by the incoming of the whites were badly needed.

Tuesday Morning Session, August 10th.

The meeting was opened by Supervisor Peairs, who introduced Mr. Joseph E. Daniels, librarian of the Public Library, Riverside, Cal., who spoke on the subject "Influence of Books." Some of his good points were: Relation of pupil and teacher with books and the proper use of books; books Indian Service people should read; class of books helpful to all teachers; how different styles of construction aided in the manner of reading books and assisted the reader in getting all there was to get out of a book. He showed copies and spoke particularly of the use of the following books as aids to work in the Indian schools: "School Craft," "Catlin's Indians," McKinney & Hall's "Indian Tribes," and Dillenbaugh's "North American Indians of Today." He demonstrated the points of his lecture by showing the delegates present a number of valuable and interesting books he had brought with him.

Rev. Eliot here took charge of the meeting and spoke generally concerning the importance of the subject for the morning. He cited the situation of the Indians in Washington State, as showing the great necessity for the Federal and State Governments to get together for the purpose of avoiding confusion and conflict so far as the Indian and his status is concerned.

The chairman introduced Superintendent Edgar A. Allen, of Chilocco, Okla., whose paper was entitled "The Indian—State and Federal Responsibility." Mr. Allen's paper engendered intense interest and he was frequently applauded by the large audience present. After reading his paper he spoke generally concerning the bright future for the Indian.

(Superintendent Allen's address is published in full in this issue of *The Red Man*. See page 39.)

Chairman Eliot here called upon Mr. S. M. Brosius, of the Indian Rights Association, to enter into the discussion of the subject in hand.

Supervisor H. G. Wilson here spoke on "Race Prejudice against Indian Children in Public Schools."

Special Agent Asbury talked on the conditions in Nevada and northern California as appertaining to the question under discussion.

Supervisor Elsie E. Newton spoke on the status of "Near-citizenship" of the Indian as it affected his home conditions.

Supervisor Peairs talked on the conditions of the Indians in California, so far as the school problems went. He particularly emphasized the fact that the present conditions warranted a campaign of education to better the feeling between the Indians and whites, and for the purpose, if possible, of engendering a kindlier feeling toward the Indian in northern California.

The matter of taxation and public school attendance came up for discussion, a number of delegates taking part.

Special Agent L. D. Creel, of Salt Lake City, who has charge of the scattered bands of Indians in Utah, spoke on the public school attendance, and conditions surrounding that attendance, of Indians in the State of Utah. His remarks were very encouraging. He said there was no race prejudice in Utah, but that a great percentage of the Indians of school age in the State of Utah were afflicted with trachoma, which virtually barred them from attending public school.

Rev. Sherman Coolidge, president of the Society of American Indians, here addressed the delegates of the Congress. The keynote of his speech was that a campaign of education seemed necessary in order to improve conditions between whites and Indians.

Dr. Barrett, of the Federation of Women's Clubs, invited cooperation of the Federal officials with that organization, with the object in view of improving conditions in northern California.

A number of other women present talked of race prejudice, and offered assistance in the matter of disseminating literature bearing on the question, and authoritively produced by the Commissioner of Indian Affairs.

Mr. Levi Chubbuck, Department of the Interior, Riverside, Cal., made a few remarks concerning the matter of white children being allowed to attend Indian schools.

Tuesday Evening Session.

Lecture.—"Housing in Relation to Health and the Spread of Disease," by Dr. James H. McBride, member of State Commission on Immigration and Housing, Pasadena, Cal.

Introduced by Supervisor Peairs, Dr. McBride talked on and pictured the necessity of providing sanitary homes and houses for Indians; that their lives may be perpetuated and conditions under which they lived be improved. He showed bad and good types of Indian homes. Many pictures from towns and cities of England were shown. These pictures showed the great and beneficial results to be gotten through the medium of proper housing, and the investment as to greater efficiency in workingmen through these improved home conditions. A great part of this lecture will be published in pamphlet form and will be soon ready for distribution by Dr. McBride.

Wednesday Morning, August 11th.

Chairman, Dr. Eliot.

Lecture.—"The Knowledge of Books by mere Handling," by Joseph E. Daniels.

Address.—"Improvement of Primitive Homes," by Miss Jessica B. Peixotto, associate professor of social economics, University of California. This number was highly appreciated by all present. In her remarks Miss Peixotto asked the question, "Is the step from the primitive home to the apartment an improvement?" She spoke of the importance of modern conveniences as allied to the improvement of primitive homes and that running water was a necessity toward improvement. She said the fundamentals for improvement for the primitive home were to get water in, get light in, get air in, and have it in motion. The speaker said that eating and cooking had to do with the improvement of primitive homes, and that we had to improve the Indian's cooking if we improved his health conditions and his home conditions. She said the matter of furnishing a house was another serious problem. She said that after the cultivation of the "bump of order" came the cultivation of "taste." She remarked that when we improved the home of the primitive people we will teach them to dress for effect on their personality and for utility. A very fine point made by Miss Peixotto was this: Before we offer anything to primitive people *let us be sure it is good.*

Remarks by Dr. Eliot.—He spoke of conditions confronting the returned girl student and said that to him a pathetic sight was that of an Indian girl who had been trained with modern improvements in the school, and who had to return to a primitive home where she hardly had anything to do with. The chairman here called upon Supervisor Newton, who said that the greatest problem so far as home conditions of the Indian were concerned was to create in the Indian an ideal of and desire for home. It is rather more important to give him the equipment to take care of a home than to give him a house. An important feature of uplifting the Indian home life is in teaching Indian girls good taste.

Lecture.—"Agricultural Education," by Prof. T. J. Newbill, State club leader, State College, Pullman, Wash. Mr. Newbill's talk was a pleasing part of the program. Some of the things he pointed out were: No individual develops faster than his environment. Ninety-five per cent of the white child's education is of no use. There is just as much culture in agriculture as anywhere else. There was no home life in the world until we reached the agricultural stage. He said that we should teach agriculture as soon as a tendency is found for it. In his opinion, the highest type of Indian was when the Indian had the care of certain things. Our hope lies in the younger generation; the older ones are bundles of habits and cannot change. The one thing most needed in Indian education is initiative. It is not what you have done for the Indian, but what you get him to do for himself that counts. In Oregon canning contests, the Chemawa Indian School won first prize. The greatest need of Indian education is the earnest, intelligent field worker who will help Indian boys and girls at home. Until you better home life there will be no "Back to the Farm" movement. It is not growing plants and animals that make for better home conditions, but the effect of such an activity on the boys and girls.

Thursday Forenoon, August 12th.

Dr. Eliot opened the meeting.

Lecture.—"Books that Please People Whose Race History Is Like that of the Indians," by Joseph E. Daniels. Among other things said by Mr. Daniels in this lecture are the following: Beware of the man of one book. Too much reading leads to mental dyspepsia. Thinking after all is the whole business.

He named a number of books that would be good for Indian students to read, as "Robinson Crusoe," "Before the Mast," "Treasure Island," etc. The speaker invited attention to the fact that the histories of all races of men are very similar; that all races had progressed along practically the same path from a state of primitiveness to the complexity of civilized life. The vital experiences of every race, involving questions of life and death and destiny, are in fact the bases of ethic values and the foundation of philosophy. The groundwork, therefore, of literature, said the speaker, was laid during primitive conditions, before the security and safety of civilization deprived men, to a large extent, of the opportunity of personal adventure. A number of books were cited.

Lecture.—"The Organization of Boys' and Girls' Clubs," followed by canning demonstrations, by O. H. Benson, Bureau of Plant Industry, Washington, D. C. The theme of Mr. Benson's lecture was the utility of the waste product of the farm. After the lecture he gave a practical

demonstration showing how to can fruits and vegetables. He showed two styles of canning machines, or sterilizers. Mr. Benson was ably assisted by Professor Newbill and several Indian Service people. This was a highly satisfactory and instructive program number. The speaker had to quit at noon time, but was requested by the Congress to return after luncheon and continue his demonstration. He worked until four o'clock, assisted by his co-workers. His demonstrations were simple and contained many valuable hints for cooks, matrons, etc. A great point about the demonstrations was in showing how vegetables at Indian schools can be conserved and made use of. Mr. Benson seemed impressed with the opportunity afforded him before such an audience and requested that he be asked questions. He remarked that he was not there for amusement or entertainment of others, but for the purpose of disseminating help of a nature that would benefit the Indian Service people and schools in general. As indicated, great interest was manifested in this lecture and demonstration. It furnished an important and successful part of the Congress.

Thursday Evening Session.

Meeting opened by Supervisor Peairs.

Lecture.—"Development of Religious Work Among Indians," by Thomas C. Moffitt, superintendent of Indian Mission Work of the Presbyterian Board of Home Missions. Paper read by Supervisor Wilson.

Address.—"The Future of the Indian," by Dr. Coolidge.

Address.—"How I got rid of the Indian Medicine Man," by Mrs. Gilchrist, of the Northern California Indian Association, missionary and field matron at Coarse Gold, Cal.

Friday Morning, August 13th.

Supervisor Peairs, Chairman.

Lecture.—"Literature," by Joseph E. Daniels.

Lecture.—"Vocational Education," by Arthur H. Chamberlain, editor Sierra Educational News, San Francisco, Cal. Some of the points made in this address were: Our schools are very inefficient (this refers to the public school system). The speaker pointed out the difference between training and educating a man; forty per cent of the people are misplaced. Twenty per cent are in blind-alley occupations. The keynote of this address was that there is too much industrial work done without putting real thought into it. Vocational work of any kind is not thorough unless the best thought is given to it. There must be a motive in all things we do in teaching. In vocational training you must

take into consideration the local economic conditions. Always use the material you have at hand. Make your education fit the needs and conditions. Do not limit it to this, but use this thought. Teachers must think in terms of to-day.

Arthur H. Chamberlain, in behalf of the California Educational Association, invited all Indian Service people in California to join the State Association of Teachers. He said it would not only be a good thing for the association but a fine thing for the teachers.

Friday Afternoon, August 13.

Indian Congress Day at the Panama Pacific International Exposition. Most of the delegates assembled at Scott Street entrance and paraded to California building, escorted by exposition officials.

Delegates to Congress, members of the Northern California Indian Association, and exposition officials filled the auditorium to beyond its seating capacity.

Chairman, Supervisor H. B. Peairs.

Presentation of commemorative bronze medal by Official C. S. Scott, representing the exposition.

Acceptance and response, Rev. Samuel Eliot, of Boston, Mass.

Following the official ceremony, which was listened to with very great interest, the Northern California Association was the host of the visitors at a reception which was a prominent and pleasing feature of the Indian Congress. (The bronze medal was left at the Indian Exhibit, Panama Pacific International Exposition.)

The chairman introduced the Rev. Mr. Coolidge, who spoke on "My Responsibility for Overthrowing the Vices that Undermine My Race."

Mr. Coolidge's address included an encouraging talk to ex-students. He spoke of his labors in behalf of the Indians and whites in order to get the whites and Indians together. He referred to old conditions and to the new. He told us that the Indian as a rule made many efforts to help his race and his country. He appealed to the returned student to live an honorable, right, and Christian life that he might be an example for other members of his race. He referred to the great importance of the returned student starting off right when he returns from school. The speaker gave us a picture of the temptations and conditions surrounding the returned student as shown by his own life. He pictured the struggle he had to make in order to stand out for what he thought was right living. He pictured the Indian as being very conservative and slow, so far as making progress was concerned. He said we should have great patience in our work with the Indian. Mr. Coolidge emphasized the fact that character building was the fundamental thing about

our work with the Indian. He called the attention of returned students to the terrible effects coming from the use of liquor, mescal, peyote, etc. He cited a number of instances. He said the tobacco habit was another handicap to the Indian. His message to the returned students, to whom most of his words were directed, was a strong and urgent appeal for faith in the Government, Christian character, and greater results for the benefit of the Indian.

Chairman Peairs introduced Commissioner Cato Sells.

Mr. Sells addressed the Congress, and among other things left the following thoughts with those present: He was delighted at having the privilege of face-to-face contact with so many Indian Service workers and old students. He said he was also glad to know the members of the California Indian Association. The Commissioner spoke of his many endeavors to be present at other such meetings and of his gratification at being able to meet with, and speak to, the members of the Congress. He spoke of southern Arizona conditions, among the Apaches, Pima, and Papagoes. He said that these tribes were badly in need of assistance which they were going to get. Mr. Sells referred to the fact that in this work with the Indian he felt that the most important word was "Patience." He said there was great need for being patient, both by Indians and whites.

The Commissioner next said he wished to speak a few words to returned students. He spoke of the wonderful opportunity before every returned student through agriculture, and laid stress upon the fact that they had a very favorable chance for becoming independent. He spoke of the conditions in Texas, and compared those conditions encountered by immigrants and settlers with the opportunity of the returned student. He told of the great advantages of the reimbursable fund, and made an urgent appeal to the returned student to accept this opportunity and become a self-supporting and self-respecting citizen.

(The Commissioner was frequently interrupted by applause, and the enthusiasm and interest caused by his remarks made the gathering a noted one.)

The Commissioner said the eyes of the world were upon the Indian young men and young women, and that they were expected to measure up to the proper standard and that everything depended upon the record they made themselves. His words to them were, "If you fail, you fail at your peril;" "Everything depends on your making good;" "If this generation of Indians fails to make good, following generations of Indians will not be given the same chance as the present race."

The Commissioner gave his reasons for believing that the Indian race was not a vanishing one and that it should march on for centuries arm and arm in progress with the white race. In speaking of the health prob-

lem Mr. Sells pointed out the affects of inherited diseases. He said a campaign as wide as the Nation, which should include Congress, should at all times be waged. He said it was very urgent and important that every Indian Service employee, and other friends of the Indian, should do everything in their power to prevent the rapid death of Indian children. He made a strong and urgent appeal to all workers to aid in this great work. The speaker declared that if the race was to be restored we must begin by giving the Indian child the strength and health to live; taking proper care of and preserving the life of Indian children should be our first consideration; this was necessary to perpetuate the Indian.

The Commissioner said he did not give out that he had any policy, but that if he did have a policy he would have to declare it as this: "In working with the Indian problem I settle all problems as I would if dealing with whites or anybody else." As Indian Commissioner, he takes his job seriously and will do his duty without fear or favor. This work demands that we all take it in a serious way.

The Indian Bureau and the things associated with its administration involves, practically, control of a government within a Government.

The Commissioner spoke of the great responsibilities assumed by the man named as Indian Commissioner and gave some instances to show how hard it was to please everybody and be absolutely impartial.

The Commissioner's remarks concerning the work of the people in the field was highly instructive, very interesting, and decidedly pleasing to all Indian Service people. He said his impression was that every employee should fit his job. He was very sincere in his statement when he declared that in all his actions, so far as employees were concerned, that merit should decide all matters. Some of his thoughts presented to us were these: Every man in the Service, and woman, too, should earn more than he or she is paid; there is nothing we should not do for the Indian, at any time, when it is possible to assist in his training. The employee tramp is a menace to the Indian Service. Employees could not hope to be transferred during the school season unless for a vital and necessary cause. The student tramp is a detriment to our work. We should do everything we possibly can to get along together; if we are to succeed in our work we must work shoulder to shoulder.

The Commissioner here pointed out some of the abuses of privileges offered Indian Service people and said that he even found some supervisors wanted to be detailed to Arizona or southern California in the winter time and Wisconsin or Idaho in the summer time. He said he had even been told there were trouble makers in the Service, and had ran across several, with the result that there were one or two less on the Government pay roll. He said it was nothing but polite robbery for superintendents to send chaperones on long journeys with students who were

able to travel alone. He said he believed it was better to educate an Indian boy or girl near to his or her place of residence. The Commissioner spoke of the probability of administrative action on the matter of sending boys and girls long distances to school. A number of Indian Service abuses were mentioned by the Commissioner which served to let the members of the Congress present know that he was in close touch with every detail of the field work and that his endeavors were for better results in every department of the Service.

Mr. Sells appealed to all Indians to use their lands to advantage. He said that the Indian world must be rapidly made into producers. He cited an example of a wrong kind of industrial school training, where at this school they purchased everything and produced nothing. He spoke of the great and urgent need for better results in Indian school work. He said all schools must get results in proportion to their cost, and that if all schools do not become producers Congress will refuse to appropriate for them.

Mr. Sells stated that the whites are just as much interested in the settlement of the Indian problem as the Indian. He spoke on the moral side of the work in the Indian Service, taking up especially the use of whisky and other intoxicants. He said this evil was the greatest confronting the American Indian, and that every effort within the power of every man and woman in the Indian Service should be made to assist him in his endeavor to release the Indian from this terrible evil.

Commissioner Sells spoke feelingly of the conscientious service of employees of the Indian Service. He said that six thousand employees under him were most devoted, able, and capable in the United States Government service, and that he enjoyed more than any other feature of his work the knowledge of this and the response that comes from such earnest assistance.

In closing his remarks he stated that his object in attending the meeting at San Francisco was to further the good work in behalf of the Indian and to appeal to the members of the Congress to exert extraordinary conscientious efforts toward a continuance of this great work in which he was so interested.

Supervisor Peairs here spoke of the present optimistic feeling throughout the Service and of the present fine outlook for the Indians. He also told of the wonderful advantages furnished by these meetings of this Indian Congress and of the success of this conference both from the view point of attendance and the good derived by those attending the sessions.

Singing by the Hampton Quartette was followed by an impromptu reception for the Commissioner, so that he might meet the Indian Service people present and identify them with their positions in the Service.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915.

NAME	POSITION	POST OFFICE
Asbury, C. H.....	Special Agent.....	Reno, Nev.
Asbury, Ida M.....	.....	Do.
Asbury, Laura.....	.....	Do.
Asbury, Esther.....	.....	Do.
Allen, Edgar.....	Superintendent.....	Chilocco, Okla.
Allen, Mrs. Edgar.....	.....	Do.
Allen, Esther.....	.....	Do.
Arnold, Mary G.....	Assistant clerk.....	Riverside, Cal.
Amon, Anna.....	Matron.....	Leupp, Ariz.
Acord, Enola.....	Teacher of housekeeping.....	Ft. Totten
Alexander, Emma S.....	Field matron.....	Lakeport, Cal.
Adams, Chas. H.....	.....	Upper Lake, Cal.
Andrus, Caroline W.....	.....	Hampton, Va.
Arkeketah, Mary L.....	Assistant matron.....	Stewart, Nev.
Boyle, Mary M.....	Teacher.....	Jemez, N. Mex.
Buchanan, Jas. W.....	Teacher.....	Toreva, Ariz.
Buchanan, Matilda.....	Housekeeper.....	Do.
Bullard, Chester A—.....	Teacher.....	Taholah, Wash.
Bison, Little.....	Teacher.....	Bedwell
Bledsoe, Mrs. L. L.....	Teacher.....	Wardner, Idaho.
Brosius, Mr. and Mrs. S. M.....	Indian Rights Association.....	Wahpeton, N. D.
Baker, Fred A.....	Examiner of inheritance.....	Klamath, Oregon.
Bunch, Jas. S.....	Blacksmith.....	Sherman, Cal.
Bunch, Mrs. L. B.....	Baker.....	Do.
Bogges, Eva H.....	Nurse.....	Mission, S. D.
Bates, Mary.....	Teacher.....	Tacoma, Wash.
Bowman, H. M.....	Missionary.....	Fort Bidwell, Cal.
Blake, Susan M.....	Delegate from Bandini Indian Association.....	Pasadena, Cal.
Barrington, R. E.....	Musician.....	Exposition Grounds.
Barrett, Dr. Kate W.....	Florence Crittendon Mission.....	Alexandria, Va.
Brown, Minnie.....	.....	Dulce, N. Mex.
Baker, W. L.....	.....	San Francisco, Cal.
Boyd, Dr. Carl B.....	Superintendent and physician.....	Campo, Cal.
Boyd, Ruth.....	Teacher.....	Do.
Bentley, Evelyn.....	Field matron.....	Toreva, Ariz.
Burbank, Dr. H. E.....	Teacher.....	Calusa, Cal.
Brown, Mrs. W. L.....	Housewife.....	Schurz, Nev.
Barrington, Mrs. R. E.....	.....	Loyalton
Creel, L. D.....	Special agent.....	Salt Lake, Utah.
Corwin, Miss L. R.....	.....	Chilocco, Okla.
Chase, Georgia A.....	Teacher.....	Alburquerque, N. Mex.
Cherrick, Elizabeth.....	Teacher.....	Birney, Mont.
Cherrick, R. E.....	Teacher.....	Do.
Colville, Helen.....	Kindergartner.....	Whiteagle, Okla.
Cobb, Anna D.....	Seamstress.....	Hoopa, Cal.
Cowles, Gertrude.....	.....	Stewart, Nev.
Chubbuck, Mr. and Mrs. Levi.....	United States Agricultural Department.....	Riverside, Cal.
Cook, Mrs. J. W.....	Teacher.....	Do.
Chapman, Harriet.....	Matron.....	Nixon, Nev.
Chase, Martha E.....	.....	Los Angeles, Cal.
Coolidge, Sherman.....	Clergyman.....	Faribault, Minn.
Conser, F. M.....	.....	Riverside, Cal.
Carmond, Joseph.....	.....	San Francisco, Cal.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Dagenett, Chas. E.	Supervisor.	Washington, D. C.
Dushane, Chas.	Teacher.	Pine Ridge, S. D.
Devel, M. L.	Teacher.	Chemawa, Ore.
Duncan, Margaret.	Teacher.	Juni, N. Mex.
Dunham, Margaret.	Matron.	Wyandotte, Okla.
Duclos, A. F.	Superintendent.	Ft. Mohave, Ariz.
Davis, E. W.		Mt. Harmon, Cal.
Dutton, Dorrie H.	Teacher.	Greenville, Cal.
Delzell, Mrs. F. H.	Teacher.	Chiloquin, Ore.
Duclos, Mrs. A. F.		Mohave, Ariz.
Duclos, Mrs. Clara H.	Clerk.	Do.
Denetsouenbega, M.	Pupil.	Shiprock, N. Mex.
Davis, Neno.		Stewart, Nev.
Enyeart, S. H.	Minister.	Los Angeles, Cal.
Enbank, Roma F.	Matron.	Riverside, Cal.
Earlongher, Katherine.	Teacher.	Albuquerque, N. Mex.
Elloit, Mrs. Loyd.		Wadsworth, Nev.
Eliot, Samuel.	Board Indian Commissioners.	Boston, Mass.
Farrand, Helen B.	Teacher.	Klamath, Ore.
Fennell, Mary.	Teacher.	Isleta, N. Mex.
Ferris, Gertrude.	Assistant clerk.	Riverside, Cal.
Flower, Mrs. R. C.	Field matron.	Winnebago, Neb.
Friday, Rose B.	Matron.	Zuna, N. Mex.
Femming, Sadie.	Teacher.	Riverside, Cal.
Goen, F. L.	Teacher.	Big Pine, Cal.
Gorman, M. E.	Clerk.	Covela, Cal.
Gorman, Anna P.	Teacher.	Do.
Gilchrist, Harriet.	Field matron.	Coarsegold, Cal.
Gilchrist, Una C.	Field matron.	Do.
Gary, Solom C.	Teacher.	Carter, S. D.
Garver, Harry L.	Teacher.	Nespelem, Wash.
Gilman, French.	Superintendent.	Ft. Bidwell, Cal.
Gilman, Sarah.	Teacher.	Do.
Gilman, Carrie A.	Seamstress.	Sacaton, Ariz.
Goodrich, H. E.	Physician.	Nixon, Nev.
Gray, Christabel.	Clerk.	Millerton, Okla.
Geisdorff, Charlotte.	Teacher.	Wahpeton, N. D.
Green, O. J.	Superintendent.	Shawnee, Okla.
Hendrix, Jane R.	Teacher.	Phoenix, Ariz.
Hennessy, John C.	Chief Clerk.	San Francisco, Cal.
Hutchinson, Emily B.	Financial clerk.	Covelo, Cal.
Hoffman, F. L.		Newark, N. J.
Hazen, Amy.	Assistant clerk.	Umatilla, Ore.
Hazen, Ada.	Assistant clerk.	Warm Springs, Ore.
Hutchinson, E. A.	Superintendent.	Covelo, Cal.
Hardy, Lee C.	Financial clerk.	Taholah, Wash.
Howard, Jennie.	Matron.	Parker, Ariz.
Ivan, Barbara.	Teacher.	Alturas, Cal.
Jacobs, Viola N.	Laundress.	Klamath, Ore.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Judd, M. C.	Writer, Wigwam Stories.	Minneapolis, Minn.
James, Elizabeth.	Teacher.	Nixon, Nev.
Jones, Angeline.	Seamstress.	Do.
Johns, Isaac.		Placerville, Cal.
Kighttinger, E. E.	Clerk.	Riverside, Cal.
Kirkland, J. H.	Principal.	Toreva, N. Mex.
Kelsey, C. E.	Sec. Northern Cal. Indian Association.	San Jose, Cal.
Kelsey, Mary.		Do.
Keck, Geo. O.	Field Service.	
Kelly, H. H.	Teacher.	Fruitvale, Cal.
Kennedy, P. M.	Motor man.	San Francisco, Cal.
Loomis, Emma.	Teacher.	Klamath, Ore.
Laverty, Leon K.	Teacher.	Neah Bay, Wash.
Laverty, Mabel.	Teacher.	Do.
Loveless, Marshall.	Stockman.	Covelo, Cal.
Lobdell, Fred M.	Principal.	Shawnee, Okla.
Lobdell, Gertrude.	Teacher.	Do.
Leaming, Geo. L.	Principal.	Ft. Mohave, Ariz.
Leaming, Wana.	Laundress.	Do.
Loveless, Bertha W.		Covelo, Cal.
Langford, Lena.	Teacher.	Polacca, Ariz.
Lelless, Susan.	Teacher.	Ft. Washakie, Wyo.
Laffin, Mrs. C. J.	Field matron.	Warm Springs, Ore.
Lebbetls, Eleanor F.		Twolumme, Cal.
Miller, Edgar K.	Superintendent.	Greenville, Cal.
Mitchell, F. W.	Teacher.	Chemawa, Ore.
McLean, D. R.	Tailor.	Do.
Moore, Mars.	Teacher.	Marietta, Wash.
McCue, Belle.	Laundress.	Leupp, Ariz.
Marshall, Ella G.	Teacher.	Rosebud, S. D.
Manuel, Rose.	Cook.	Sacaton, Ariz.
McClellan, J. R.	Farmer.	Riverside, Cal.
McClellan, R. N.	Assistant.	Do.
Mills, Bion E.	Bandmaster and Industrial teacher.	Yuma, Ariz.
Mansfield, Francis.	Shoe and harness teacher.	Stewart, Nev.
Marsh, Florence B.	Domestic science teacher.	Riverside, Cal.
Mitchell, Margaret.	Seamstrees.	Chemawa, Ore.
Mortself, J. B.		Hoopla, Cal.
Moore, Cora.	Teacher.	Glenburn, Cal.
McConnell, T. F.		Pala, Cal.
Mack, Mrs. John.		Riverside, Cal.
Newton, Elsie E.	Supervisor.	Washington, D. C.
Nelson, Alex. T.	Farmer.	Sacaton, Ariz.
Noyes, Mary.	Teacher.	
Noyes, Katherine.	Housekeeper.	
Naff, Maggie.	Teacher.	Lawrence, Kan.
Olsen, Chas. A.	Superintendent.	Grinde, Cal.
Olsen, Mrs. Chas.		Do.
Pealra, H. B.	Supervisor of schools.	Washington, D. C.

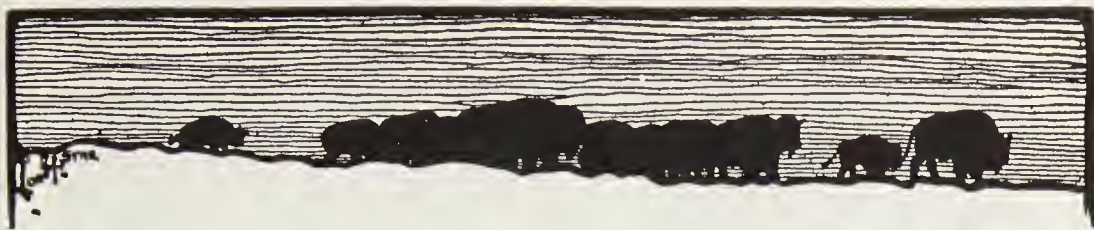
List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Peel, C. V.	Chief clerk.	Carlisle, Pa.
Philipson, A. M.	Teacher.	Tucson, Ariz.
Philipson, Mary T.	Housekeeper.	Do.
Peets, Mrs. W. F.	Teacher.	Mankato, Kan.
Paulding, Christina.	Field matron.	Spalding, Idaho.
Parks, Chas. H.		Escondido, Cal.
Parrett, Roy R.	Teacher.	Valley Center, Cal.
Parrett, Mrs. Roy.	Housekeeper.	Do.
Palmer, Alice.	Teacher.	Seminole, Okla.
Pearson, W. L.	Farmer.	Whiteagle, Okla.
Royce, James.	Superintendent.	Stewart, Nev.
Royce, Mrs. James.	B. S. T.	Do.
Ryan, L. Pearle.	Matron.	Hoopa, Cal.
Rice, Ada H.		Klamath, Ore.
Richards, E.	Student.	San Jose, Cal.
Ripley, Mrs. E. A.	Sec. Indian Industries of North California.	Do.
Rieklin, F.	Principal.	Mohave City, Ariz.
Smith, Roy H.	Clerk.	Nespelem, Wash.
Smith, Mrs. Roy.		Do.
Smith, Herbert M.		Do.
Spalsbury, Ross.	Superintendent.	Bishop, Cal.
Schramme, Mary S.	Teacher.	Jemez, N. Mex.
Surne, Walter.	Clerk.	Schurz, Nev.
Schnell, Mrs. Eva L.	Teacher.	Ukiah, Cal.
Swain, Melvin B.	Teacher.	Lakeside, Cal.
Swain, Mary E.	Housekeeper.	Do.
Shawk, Dr. Wm.	Physician.	Cahnulla, Cal.
Shawk, Emily.	Teacher.	Do.
Sheridan, Anna.	Teacher.	Leupp, Ariz.
Sarracino, Ache.	Field matron.	Isleta, N. Mex.
Smith, W. O.	Farmer.	Bishop, Cal.
Smith, James.	Engineer.	Ft. Mojave, Ariz.
Smith, Elizabeth.	Teacher.	Do.
Sniffen, M. K.	Indian Rights Association.	Wahpeton, N. D.
Smith, Mrs. J. P.		Sherman, Cal.
Swain, Leonidas.	Teacher.	Port Gamble.
Sheahan, Helen C.	Kindegartner.	Stewart, Nev.
Shoemaker, Dr. E.	Physician.	Nixon, Nev.
Stevenson, Mr. and Mrs. R. M.		Fair Oaks, Cal.
Semple, Mrs. Mary H.		Santa Cruz, Cal.
Seward, Mrs. S. L.	Missionaries' home.	Long Beach, Cal.
Singleton, I. F.	Photographer.	Riverside, Cal.
Shoemaker, Ferdinand.	Assistant medical supervisor.	Washington, D. C.
Swayne, Francis A.	Superintendent.	McDermitt, Nev.
Swayne, Nellie.	Clerk.	Do.
Seward, A. L.	Minister.	Long Beach, Cal.
Sanke, John.	Police.	Shawnee, Okla.
Schiffbauer, Jos.		Supulpa, Okla.
Scroggs, Ellen.	Matron.	Tohachie, N. Mex.
Stanley, Mrs. May.	Teacher.	Lawrence, Kan.
Smith, James.	Assistant clerk.	Lac du Flambeau, Wis.
Sells, Cato.		Washington, D. C.
Sandall, L. B., Sr.	Physician.	Santa Isabel, Cal.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Tonlan, R. C.....	Superintendent.....	San Francisco, Cal.
Teter, Mary A.....	Teacher.....	Juni, N. Mex.
Taber, Edwin.....	Teacher.....	Upper Lake, Cal.
Towurhend, Ruth A.....	Teacher.....	Crow Creek, S. D.
Thorne, Milton.....	Clerk.....	Ft. Hall, Idaho.
Thorne, Mrs. Milton.....		Do.
Thomas, Mrs. B. J.....		Do.
Thomas, Mrs. M. E.....		Washington, D. C.
Thompson, Mary R.....	Matron.....	Parker, Ariz.
Terrell, John J.....		Austin, Texas.
Thompson, Emma.....	Stenographer.....	San Francisco, Cal.
Van Voorhis, W. A.....	Superintendent.....	Fallon, Nev.
Van Denborough, E. D.....	Vice-president.....	Los Gatos, Cal.
Virtune, V. Minnie.....	Housekeeper.....	Porterville, Cal.
Wilson, H. G.....	Supervisor.....	Roseburg, Ore.
Wilson, A. Hiawatha.....		Do.
Walters, Emma.....	Matron.....	Klamath, Ore.
Wright, Mary E.....		Washakie, Wyo.
Woodruff, Jeanette.....	Field matron.....	Wadsworth, Nev.
Waite, M. E.....	Farmer.....	Phoenix, Ariz.
Waters, Geo. A.....	Physician.....	Pawnee, Okla.
White, L. W.....	Superintendent.....	Lac du Flambeau, Wis.
White, Allace S.....	Teacher.....	Do.
Washington, Jesse.....	Stenographer.....	San Francisco, Cal.
Wilson, T. B.....	Superintendent.....	Tacoma, Wash.
Wilson, Alfretta.....	Nurse.....	San Jose, Cal.
Young, S. A. M.....	Superintendent.....	Winnebago.





Our Indian People:*

By E. B. Linnen, Chief Inspector, United States Indian Service.



WAS born and brought up in the West, and have been associated with Indians more or less during all of my life. Among my earliest recollections is that of Indian uprisings. When a little boy they struck terror into my heart and caused me to remember very distinctly the many wild rumors circulated at various times about Indians going on the war-path and Indian

massacres, etc.

My father was one of the pioneers of Minnesota, settling there in 1853. He took a very active part in the Indian wars in 1860-1862, being associated with General Sibley. The Minnesota massacre by the Sioux was a dreadful affair, the Indians killing many, people burning their homes, and carrying women and children into captivity. This Indian massacre, with the subsequent frequent alarms of Indian uprisings, is one of my earliest recollections. Suffice it to say that this Indian uprising was put down and the Sioux Indians were largely moved to the Dakotas, where they now live in peace and happiness.

Subsequently through all the years following, I have lived in the West and have been connected in one capacity or another with the Government, and have been thrown in contact with the Indians a great deal; and in later years it has been my pleasure and duty to visit many Indian reservations and investigate conditions as they obtain, in the best interest of the Government and the Indian.

The conditions on various reservations are quite different, occasioned largely by the character of the country, soil, climatic conditions, etc. The northern Indians, viz., the Chippewas in Wisconsin and Minnesota, the various bands of Sioux in the Dakotas, the Crows, Blackfeet, Northern Cheyennes and Flatheads of Montana, are a hardy, rugged race of people, who are largely a stock-raising and a beef-eating people. They have done but little in the way of farming until recent years, and in fact could do but little because of climatic conditions. Some of these reservations are so far north and the climate is so rigorous that but few crops can be grown

*An address given at a meeting of the Washington Auxiliary of the National Indian Association, January 20, 1915.

and most of the country inhabited by the northern Indians is best adapted to stockraising. Exceptions of course must be made for such reservations as Omaha and Winnebago, in Nebraska, and some of the reservations in Wisconsin.

The northern Indians now live in houses while they formerly occupied the wigwam or tepee, and during the summer months they thrive and prosper and their health is good because they are continuously out of door breathing the fresh air. During the winter months, in the northern rigorous climate which is very cold, going sometimes to 40 and even 50 degrees below zero, they are housed up a goodly portion of the winter in their little homes or cabins, and it is undoubtedly true that considerable of the sickness, pulmonary troubles, trachoma, etc., are occasioned by these people being so closely housed together and lack of proper ventilation and sanitation during these long winter months when they congregate thickly in these cabins to keep warm. When these diseases once gain a foothold the progress of the disease is very rapid, and the northern Indians are dying off to an alarming extent by reason of the spread of that dreaded disease consumption. Many of the Indians still adhere to the moccasin, their feet get wet, they catch cold, and lack of proper food and clothing hastens this disease. These northern reservations, as heretofore stated, are more adapted to stockraising, and a vigorous effort is now being made to stock these reservations with herds of cattle, which, if properly handled, will in time make these Indians self-sustaining and the cattle barons of this country.

There is a continual effort on the part of the white man through Congress to encroach upon reservations and have them thrown open to settlement by the white man after the Indian is allotted. This system has been going on for many years past, and the Indian has been gradually crowded back, generally on the poorest lands, until such time as the white man again wants these lands for further settlement, when again there are vigorous efforts to confine the Indian to his small allotment and to take the surplus lands for settlement by the whites.

This system of curtailing the Indian reservations will eventually go on until undoubtedly the Indian will be confined to his allotment. The residents of the Western States, through their Senators and Members of Congress, are continually urging the throwing open of the various Indian reservations in their States for settlement. In view of the fact that most of these western Indian reservations are best adapted to the cattle industry, it would be a serious mistake and hardship on the Indian to deprive him of these lands and the opportunity to make his livelihood by stock-raising.

The southern Indians, in their milder climate, with lands which are more generally adapted to agriculture, have made more progress in the line of farming. They are less needy, as a rule, and do not receive the same



NEW DINING ROOM—GIRLS QUARTERS—CARLISLE INDIAN SCHOOL



CORNER OF RECEPTION ROOM—GIRLS' QUARTERS—CARLISLE INDIAN SCHOOL

amount of support from the General Government as do the northern Indians; for instance, the Navajo Indians, a large tribe comprising about thirty thousand inhabitants, situated in Arizona and New Mexico, on two and one-half million acres of land, are self supporting, and have always been so. These Indians raise large herds of cattle, horses, sheep, and goats; they till some of the land along the irrigable valleys; raise fruit; weave baskets; make silverware and pottery, and are a thrifty, law-abiding, good people. All they desire is to be let alone and not to have their reservations thrown open or interfered with by the white man.

The Pueblo Indians of New Mexico, of whom there are some twenty odd tribes, are also a self-supporting people, and receive no general aid from the Government except schooling. These Indians reside on their league or two-league square of land, which was formerly allotted them by the old Spanish Government in New Mexico prior to our taking over that country in the treaty of Guadalupe Hidalgo. These Pueblo Indians live in small villages and operate as communities. Their villages are built in a compact form, in squares generally, and of adobe, and are two and three stories high. Entrance to these houses is gained by ladders from the outside. The Indians live on the second, third, and sometimes fourth floors. The first floor is not provided with doors or windows, and the entrance to same is made through a trap door from the second story. This first story of these buildings is used much the same as we use our cellars, for the storing of provisions. These Indians are a thrifty, peaceful, hard-working, law-abiding people, and they work and store their provisions in common and the whole system is treated as a community proposition. They provide ahead for their necessities and provisions for the winter. The climate in this section of the country is mild and they get along very nicely.

The Pima Indians, living in southern Arizona, are a thrifty, farming community, who are also self-supporting. They irrigate their lands and their ancestors have farmed under the irrigation system for at least one hundred years past. The Fort Apache and San Carlos Indians are more of a stock raising people, their lands lying in the mountainous section. These southern Indians are experts in basketry weaving, making of pottery, silverware, blankets, etc.

The remains of many old Indian villages are to be found in the southwestern section of the country—in Arizona, New Mexico, and southwestern Colorado; in fact these are wonderful villages which were formerly occupied by the cliff dwellers. These villages are sometimes found in the sides of the cliffs and mountains and overhanging cliffs in the sides of a mountain. Many of these villages are still in a good state of preservation and though as much as a thousand years old show wonderful skill in architecture. Many of the rooms in some of these cliff dwellings are hewn out

of solid rock in the sides of the mountain; entrance to some is only gained by ladders from the top of the cliffs. These quite inaccessible habitation, formerly occupied by these cliff-dwelling Indians were so selected to safeguard them from their enemies. Some of these old ruins now form a part of national parks which have been set aside by the Government, and these old historic places of interest are now being cared for and preserved by the Government.

The southern Ute Indians, of which we have three members present to day, are divided into two bands, one band living at Navajo Springs in the southwest corner of Colorado where the corners of four States join, viz, Arizona, New Mexico, Colorado, and Utah; and about 125 miles distant the other band resides at a place called Ignacio, in southwestern Colorado. In this locality there is some good farming land in the valleys, and although the altitude is quite high, being upwards of five thousand feet in the mountains, they raise good crops of cereals and vegetables there. The branch of the Southern Utes residing at Ignacio are doing considerable in the way of farming and making good progress. Those at Navajo Springs have as yet done nothing in the farming line, but depend wholly on stock raising and derive some revenues from the permits granted for grazing stock on their reservations. This is also true of a large number of other reservations, both north and south, where the Indians derive a large amount of money from grazing white men's herds on their reservations.

In connection with these various reservations, the Government has established a system of schools. On many of the larger reservations there are boarding schools which accomodate from 100 to 200 or 300 Indian pupils. There are also numerous day schools scattered over the various reservations presided over by a day-school teacher and housekeeper, at which the noonday meal is furnished the pupils. At these day schools the pupils are also generally furnished with clothing. The boarding schools are, as a rule, up-to-date schools where the pupils are housed, clothed, schooled, and fed. This requires the necessity for good dormitory buildings, good school rooms, dining rooms, and all that goes to make a complete institution where pupils can be housed, fed, clothed, and instructed. In many of these schools there is also an industrial feature, where the Indian pupils are taught various trades, such as carpentry, blacksmithing, shoemaking, harness-making, tailoring, gardening, farming, dairying, and the girls are taught housekeeping, cooking, baking, sewing, laundry work, etc. So it is apparent that it is necessary to have a very well equipped up-to-date plant at each school to furnish these necessary things required to be done in the training of the pupils and maintenance of such an institution.

There are also quite a few non-reservation boarding schools,—large colleges if you please—where more advanced pupils are taught various

trades and given academic instruction. Such schools as Haskell, located at Lawrence, Kansas; Carlisle School, in Pennsylvania; Chilocco School, in Oklahoma; the Riverside School, in California; the Cushman School, in the State of Washintgon; and the Chemawa School in Oregon are very fine plants, where the higher branches of education and industrial work are taught in the Indian Service. These schools are equipped with machine shops, foundries, blacksmith shops, wagon shops, paint shops, tin shops, tailor shops, and shoe and harness shops, and instructions are given in farming, dairying, gardening, and many other lines; while the girls are taught to cook, sew, mend, bake, nurse, etc., and are given instructions in music, shorthand, bookkeeping, and many other branches. In fact some of these schools equip and turn out young men and young women of the Indian race who can compete fully with their white brethren in the doing of things and obtaining of a livelihood, and many of such pupils are holding positions and are doing a good work, both in and out of the Government service, and making a success.

It is highly important that these various institutions of learning, various Indian reservations which have to deal with a dependent people of upwards of 300,000, should be regularly and carefully supervised and inspected, so that it may be known that these schools are being properly conducted and the agencies honestly and properly conducted, and the administration of all matters affecting the Indian properly handled. When it is considered that the value of the Indians' property is upwards of \$900,000,000, it can readily be seen that proper safeguards should be thrown out to prevent the despoiling of the Indian and the ever ready greed of certain classes of the white men from attaching himself to too much of the Indians' property.

It is gratifying to observe that the condition of the Indian is gradually improving. It is not many years ago that a great many of these western Indians were savages who depended wholly on the chase for their living and who abhorred work in any form and who were opposed to all of the various kinds of civilization advanced by the white man. Today conditions have so changed that a majority of the Indians speak the English language. They do not oppose education, but are anxious that their young people attend the schools and make themselves proficient in the industrial trades as well as gaining book knowledge. Where farming conditions will permit, a majority of the Indians farm to a greater or less extent. Many of them are churchgoers, and instead of being the warlike savages that they since were, they are now a tractable, peaceable people. As a rule they are honest. They love their families and children. They are generous and are warm, true friends if properly treated.

The civilizing of the Indian and his progress and advancement is sim-

ply a question of education. His coming in daily contact with the white man along the lines of agricultural pursuits and of the training in schools is what benefits him and changes his mode of life. He has come to realize that the buffalo and depending on the chase for his living is a thing of the past and that he must now till the soil and work and do as the white man does to gain his living. He realizes that all things come from the ground, whether it be the garden stuff or grain that is raised or the grasses that fatten his cattle and horses—that all things come from the ground. He is being taught to know that it is honest and good to labor and to look around him and follow the ways of the white man.

The Five Civilized Tribes of Oklahoma are properly named because of the fact that civilization has caused their advancement and progress beyond that of any other Indian tribes. There you will find many bright, capable Indians who grace any position of trust and who you will find in every walk of life to be as bright, intelligent, and capable as is the white man.

One of the greatest evils of the Indian has been the liquor habit, and I am pleased to say it is being vigorously stamped out, and the Indian is made to know that this curse, liquor, is his greatest enemy, and that he must shun it as he would the fire if he would succeed.

The Indian Bureau, with its upwards of 6,000 employees, is a large, unwieldy body to handle, with a majority of its various Indian schools and reservations in the Western States and the many intricate problems which are constantly arising, honest, vigorous, active, capable employees are required to handle the many vexatious problems in a proper manner and do justice to all concerned.

This whole matter of handling the Indian problem is one of education, in all its various lines is one of competent, faithful employees, who have their hearts in their work. The matter of the question of employee, whether it be physician, field matron, superintendent, teacher, blacksmith, carpenter, clerk, farmer, or in whatever capacity he may be employed, is one which requires a love for his work—faithful, honest effort—to be able and to do what is needed in the best interest of the Indian; in fact, some of these positions require that a Christian missionary spirit enter to accomplish best results. This is particularly true of the field matron, teacher, matron, physician, and numerous other employees.

I could go on for a day reciting in detail many things which might be of interest and which shows the magnitude of the Indian problem and the interest for honest effort on the part of the Government's employees to train and aid these people, but suffice it to say that the whole problem is one of education, requiring the honest efforts of faithful employees who will do their duty.



The Lesson of the Indian:

By Clark McAdams in the St. Louis Post-Dispatch.



IN THE discussion of war and its probable effect upon civilization, it may do us good to recall what it did to the American Indian. We are accustomed to thinking of the Indian as having always been about what he is, which is very far from the truth and does us no credit as students of humankind. It is possible to look at the Indian with some information as to his status and how he arrived at it much as one looks at a Greek bootblack in the light of what one knows of Greece in palmier days. The howling red man of the Wild West show is not so typical of primitive America as he is of a condition which war can produce anywhere on earth. It sounds ridiculous to say that wild men from Europe may be similarly attractive in such shows over here in the course of time, but there is nothing ridiculous about it. War is a great reducer, and if one keeps at it long enough the time comes when it is worth 50 cents to see one perform and hear one yell. Savagery is no more physiological in an Indian than it is in a Briton or a German. War delights in nothing more than to remove a man from a high level of life to a low one, to exchange a feather for his silk hat, and call him no less than macaroni. It has been done many a time.

It is fair to assume that society was once very much the same on both sides of the sea. There were a great many people on both hemispheres, they were all using the bow and arrows, and they were all looking up. Just how it happened that people on the other side progressed faster and climbed out of barbarism quicker is not apparent. However, they did, and at the time this hemisphere was discovered they had gone so far beyond similar achievements over here that we never think of the Indian as having been anything else. Yet he was something else, and had he been left to his own devices he would probably have worked out a scheme of ex-

istence comparing favorably with anything they had done abroad. To employ a nicety of our language, he was beaten to it.

AND why? Not that men abroad had better heads, goodness knows, for one can look over the heads of the cliffdwellers in the Colorado State house and find Shakespeare, Socrates, Caesar, Omar, Homer, Moss, Pericles, Gallileo, Beethoven, Daniel Webster, Spinoza, Jefferson, Leonardo, Aristotle, Herbert Spencer, Confucius, Augustus, Joan of Arc, Sappho, Ibsen, Washington, Tolstoy, Lincoln, Disraeli, Napoleon, Attila, Paul, Jane Addams, Shaw, Neitsche, Plutarch, Roosevelt, Edison, Marconi, Carl Marx, Chesterton, Phidias, Rameses, or Rabindranath Tagore. We had nothing on the Indian. Men, indeed, were created equal.

Somehow the Indian got a late start. Either he liked to camp out too well, or the climate induced an idleness that was not good for him. Still, he had started up the long stair of civilization, when what should confront him but War! How war did for the Indian is not a matter of speculation, but knowledge. At about the time Columbus discovered America the Indians were living in villages and engaged in farming. They had domesticated the wild corn of the Mexican highlands and the wild tobacco of the Southwest, and had made these the two great common staples of agriculture wherever they could be raised. Their advance out of the lower stages of barbarism under these conditions was inevitable. It was in this period of their national life that they built the great Cahokia mound group, made an excellent start in architecture in the southern temples and the southwestern cliff dwellings, and evolved their religion. Had they continued uninterrupted upon that plan they would have risen as surely as the morning sun, and instead of mere warhoops and wood nymphs we should have found the Indians lined up behind Plymouth Rock in about as good military array as the times afforded. What happened was that the Great Spirit, trying to be good to the Indians, overdid it in the most singular fashion, delivering them bodily to the mercy of war.

THE Indian was undone by the buffalo. Coming like an interruption out of the Northwest, this animal multiplied with such rapidity and ranged with such persistence that within a comparative short time it was found from the Canadian plains to the Gulf and as far east as the Alleghenies. Like trade with the Europeans, the buffalo became something for the Indians to fight over. One tribe after another gave up its village and its planting and followed the buffalo in its recession into the West. The Sioux started on the Southeast seaboard and went to the Dakotas. Other tribes came out of the Rockies, and still others from the regions lying along and east of the Mississippi. Cahokia was abandoned to the

Appropriations Committees of the Illinois Legislature. When De Soto marched from Florida to Arkansas he saw no buffalo until he crossed the Mississippi. Two hundred years later they were common as far south-east as Florida, and the French in Louisiana were hunting them, too. The Great Plains, to which the buffalo had receded, were rimmed around by the hunting tribes, each one regarding the buffalo as its own. Even the Iroquois, we are told in Harmon's journal, partially left New York and settled in what is now Manitoba.

That was an American war much like the war in Europe now. When the Sioux found the Crow buffalo hunting, they fought. So did everybody else. War kicked them all down the stairs of civilization from a fair order of barbarism into the lower order in which they were found by the whites. Castenada, who was the chronicler with Corodanl, says the Comanches were no better than the wolves hanging on the flanks of the buffalo herds. They followed the herds to and fro, and ate the flesh raw. Wherever the buffalo did not penetrate, the Indians remained as they had been, and so some of them remain today. In Mexico and Peru where they escaped the kindly intentions of the Great Spirit, we found them in a higher state of barbarism and one which, undisturbed, was capable of civilization. They had about reached Salem.

Look out for the warring tribes of Europe!



Home Life of the Navajo Indians:

From the Norristown, Pa., Herald.



TO SEE the Navajo properly, one should travel by stage from Gallup to Shiprock, N. Mex. By taking this route, one can see the Indians living their own natural way, and it is hard to believe that they live practically on the ground day and night unless one sees them in their homes.

Our party, seated in a four-horse rig, rode 25 miles the first afternoon, staying that night at an Indian school named "Tohatchi" (meaning "scratch for water"). Here we found nice comfortable buildings, and the teachers of the Indians treated us to the best they had and we felt quite at home. The next day we covered 45 miles, stopping at a trading post long enough to eat luncheon. That night we put up at another Indian school, named "Toadalena" (meaning "running water"). This place is 7,000 feet above sea level, and the scenery is very pretty. The people here gave us good meals and a nice place in which to sleep. The third and last day we made 50 miles without any stop, but ate our luncheons as we rode along. As we traveled we were fortunate enough to miss the awful sandstorms so common at this season. The sun shone about 12 hours each day, and we were traveling early enough in the spring to miss the heat.

Very Little Clothing.

THE Navajos live in hogans and tepees, built low and small, with no floors and little ventilation. They usually have a rough door or hole in the top. One of these small houses seldom has more than one room, which accomodates a family of almost any size. These Indians sleep on sheepskins, and cover themselves with the blankets they make. Very little clothing is worn by them, and very seldom a hat. Most of the men have kerchiefs around their heads to keep the long hair out of their faces, and the women usually have blankets over their shoulders, and their hair is tied in a knot back of their heads.

The jewelry worn by the Indians consists principally of silver rings and bracelets, made by them, set with turquois, and worn chiefly by the women.

Any one traveling in the desert would never think it so thickly populated, but if an Indian should be shot, there would be several



A TROOP OF INDIAN BOY SCOUTS



NAVAJO CHIEFS BLACK HORSE AND TYONI

hundred at the scene of the shooting in less than half a day, as they have reflecting mirrors to use in signaling their distress calls.

The Navajo rugs are noted for their beauty and durability; but one would be surprised to see how some of them are made. They have a frame set up on the outside of their hogans and here they sit in the sun, taking days and sometimes weeks in making a single rug. The average price they receive for their rugs is about \$15 each. The genuine Navajo rug is made from their own sheep's wool.

Dislike Paper Money.

ON AN average of one every twenty-five miles along the roads on the Navajo Indian Reservation white men have stores or trading posts. Here the Indians bring their rugs, wool, and so forth, and trade for the necessities of life. The trader ships to the different parts of the United States the things he buys from the Indians. If in course of business the Navajos get any paper money they have it changed into coin before buying anything, as they do not understand the value of currency.

When a Navajo becomes sick the medicine man or woman of the tribe is sent for to drive away the "evil spirit." For this service the man or the woman is given ten sheep or goats. If the Navajos think one of their people is going to die, he or she is carried a hundred yards or more from the hogan, for the reason that when one dies in a hogan the hogan is burned, as none of the tribe will live in it afterward.

The Indian school at Shiprock, in San Juan County, New Mexico, is one of the best in the service, although it is only ten years old. There are about 160 students in attendance, in ages ranging from six to twenty years. Most of the children are bright, and want to learn, but their capacity for learning does not go far beyond the sixth grade. The Navajo children's singing and reciting would do credit to that heard in most white schools, and they can answer more Bible questions and repeat more Scripture than the average grown white persons. These little Indians are taught to do all kinds of work, such as sewing, tailoring, kitchen and dining room work, carpentering, farming, and, in fact, everything that an American should know. Many of the girls take positions with white families, and prove themselves very capable in doing their work properly. Their success in any line of work is due to the superintendent and the teachers, who take great care in their training.

Uncle Sam has spent several thousand dollars in constructing comfortable buildings and in beautifying the grounds in this part of the Navajo country. These Indians have a fine greenhouse, ice plant, laundry, acetylene light plant, hospital, and every other up-to-date convenience. The school grounds contain about 300 acres and are quite level. The San Juan River runs near by, and supplies ample water for irrigating. This land produces large crops of alfalfa, grains, fruits, melons, and other agricultural products. The school has for its use and study fine cows, horses, sheep, hogs, and, in fact, everything of the best that one could wish for, and naturally the Indians appreciate all that Uncle Sam is doing for them.

Every fall, to encourage the Indians in their work, a big fair is held at Shiprock, and the Navajos take much pride in bringing in for exhibition the best of everything. This is a time of great rejoicing among the natives, and many white people come from far and near to see the wonderful things made by the Indians.

About two years ago this region experienced a cloudburst that caused the rivers to overflow their banks and water covered the entire school grounds. All of the inhabitants and live stock had to move up on higher ground, where they were compelled to remain for several hours before the flood subsided. A new steel bridge over the San Juan River, which cost \$10,000, was washed away; a few cottages that were built of adobe, crumbled down; basements were filled with water; clothes and eatables ruined; and the pretty school grounds were covered with mud about a foot thick. Something like \$50,000 damage was done, and everything was in a very deplorable condition, but in the face of this the Indians went to work, and after a long period of patient toiling everything was put in a condition better than it was before the flood.

Whisky is not allowed on the reservation even backed by a doctor's prescription, because of its demoralizing effect on the Indian.

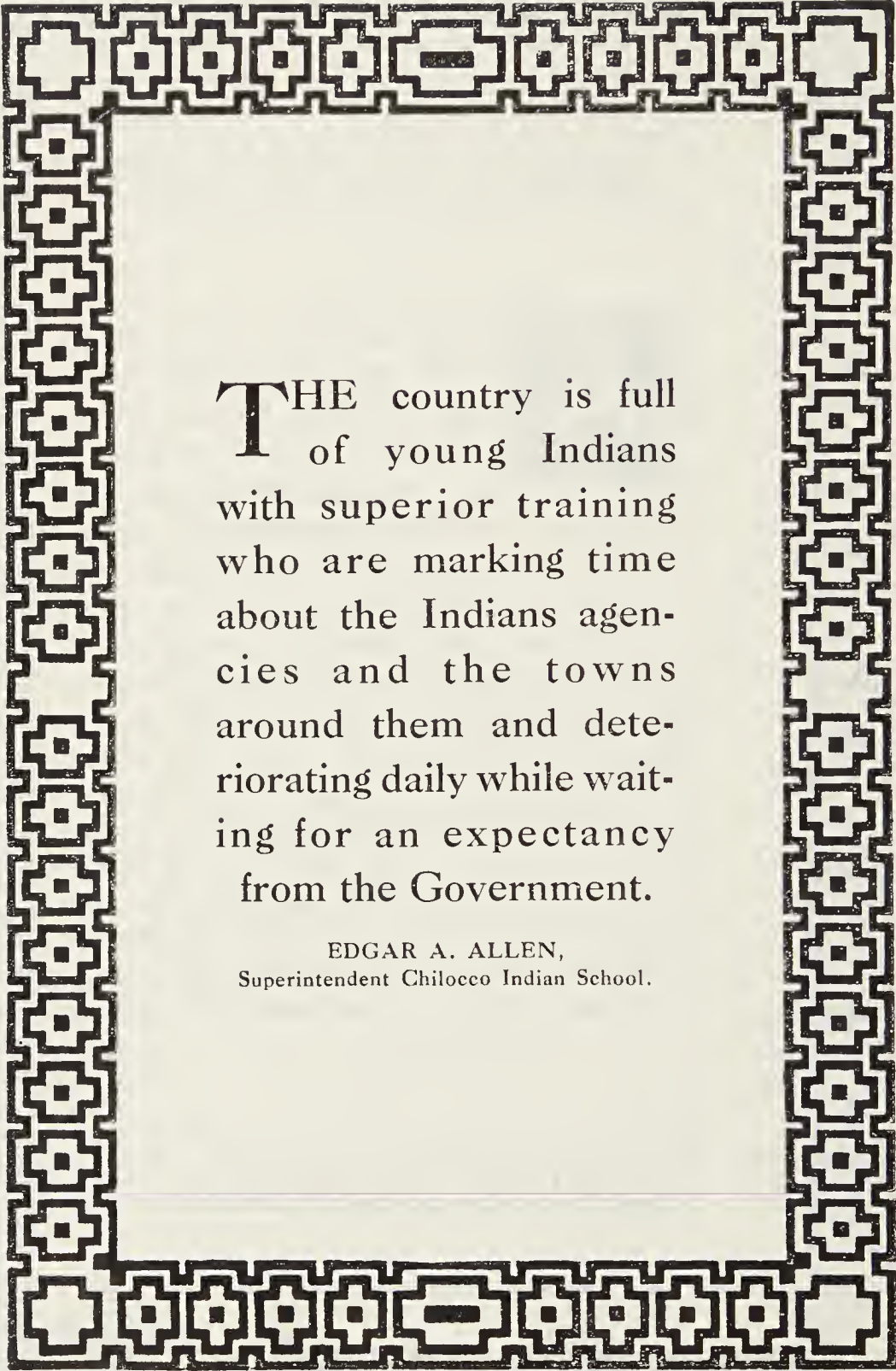




MAN should have a farm or a mechanical craft for his culture. We must have a basis for our higher accomplishments, our delicate entertainments of poetry and philosophy, in the work of our hands. Manual labor is the study of the external world. The advantages of riches remain with him who procured them, not with the heir. I feel some shame before my wood chopper, my ploughman, and my cook, for they have some sort of self-sufficiency; they can contrive without my aid to bring the day and year round, but I depend on them, and have not earned by use a right to my arms and feet.

EMERSON





THE country is full
of young Indians
with superior training
who are marking time
about the Indians agen-
cies and the towns
around them and dete-
riorating daily while wait-
ing for an expectancy
from the Government.

EDGAR A. ALLEN,
Superintendent Chilocco Indian School.

THE RED MAN

An Illustrated Magazine Printed by Indians

NOVEMBER 1915

CONTENTS

Enlightened Public Opinion as a Necessity in the Administration of Indian Affairs.

Nez Perce Camp Meetings.

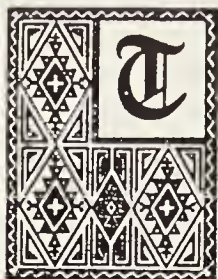
Presidents of the United States and the Indians.

Sturdy Indian of Old Passing into the Shadows.

The Treaty of Traverse des Sioux.

Published Monthly by THE CARLISLE INDIAN PRESS

John Graham's Advice to his Son.



THE main thing is to get a start along right lines, and that is what I sent you to college for. I didn't expect you to carry off all the education in sight—I knew you'd leave a little for the next fellow. But I wanted you to form good mental habits, just as I wanted you to have clean, straight physical ones. Because I was run through a threshing machine when I was a boy, and didn't begin to get the straw out of my hair till I was thirty, I haven't any sympathy with a lot of these fellows who go around bragging of their ignorance and saying that boys don't need to know anything except addition and the "best policy" brand of honesty.

We started in a mighty different world, and we were all ignorant together. The Lord let us in on the ground floor, gave us corner lots, and then started in to improve adjacent property. We didn't have to know fractions to figure out our profits. Now a merchant needs astronomy to see them, and when he locates them they are out somewhere near the fifth decimal place. There are sixteen ounces to the pound still, but two of them are wrapping paper in a good many stores. And there are just as many chances for a fellow as ever, but they're a little gun shy, and you can't catch them by any such coarse method as putting salt on their tails.

GEORGE HORACE LORIMER.



A magazine issued in the interest
of the Native American

The Red Man

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Contents:

ENLIGHTENED PUBLIC OPINION AS A NECESSITY IN THE ADMINISTRATION OF INDIAN AFFAIRS—

By Oscar H. Lipps - - - - 75

NEZ PERCE CAMP MEETINGS—

By Mazie Crawford - - - - 80

PRESIDENTS OF THE UNITED STATES AND THE INDIANS—

From the Salem News - - - - 83

STURDY INDIAN OF OLD PASSING INTO THE SHADOWS—

By C. Nick Stark in Detroit Free Press - - 87

TREATY OF TRAVERSE DES SIOUX—

By John A. Arnold in Minneapolis Tribune - 92

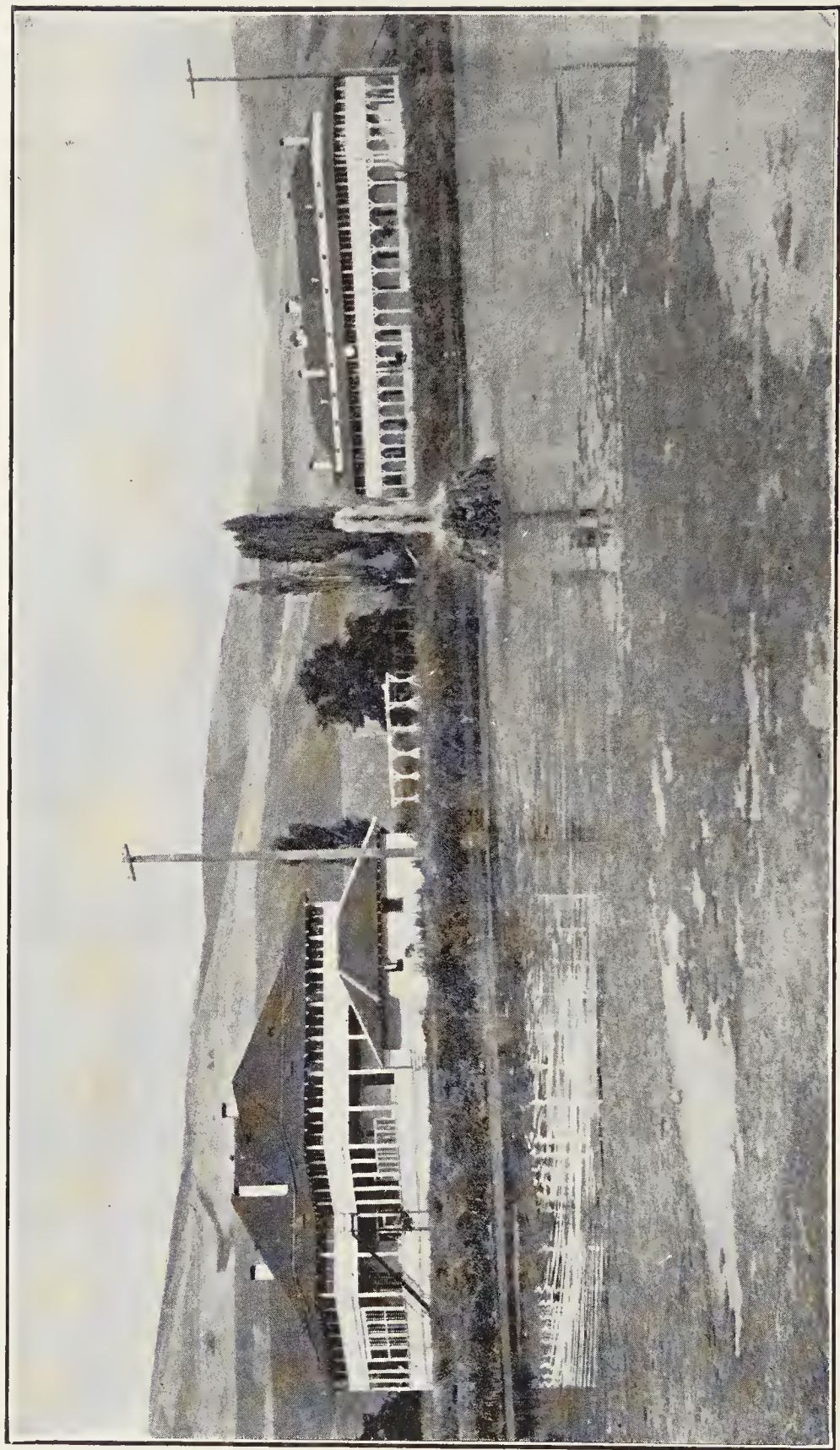
THE FIRST AMERICAN GIRL TO BE PRESENTED AT COURT—

From the Milwaukee Free Press - - 100

OUR GIFTS FROM THE INDIAN—

From the Detroit Free Press - - - 105

PUBLISHED BY U. S. INDIAN SCHOOL, CARLISLE, PA.
OSCAR H. LIPPS, Superintendent.



INDIAN SANATORIUM—FORT LAPWAI, IDAHO



THE RED MAN



Enlightened Public Opinion as a Necessity in the Administration of Indian Affairs:*

By Oscar H. Lipps.



THE great human element entering into the Indian problem makes the Indian Bureau one of the most difficult, complex, and responsible administrative departments of our Government. Charged with the duty of protecting the health, of providing educational advantages, of safeguarding the lives and property of 300,000 more or less dependent people, and of maintaining law and order among this large number, widely scattered and isolated as they are, the head of the Indian Bureau finds himself burdened with a responsibility so great as to be well-nigh appalling to the thoughtful, sincere man of high ideals and righteous purpose. Then, when we consider the numerous strong and ever-pressing influences, often conflicting in their demands, which are constantly being brought to bear upon him and his subordinates to induce them to deviate from fixed policies which have been carefully worked out and decided upon for the progress and welfare of the Indians, it is little wonder that many conscientious workers in the Indian Service either break down under the strain or give up in despair.

The success of the administration of Indian affairs, in the last analysis, must be measure by the influence it has on the advancement of the Indian toward self-support and intelligent citizenship through incentive, industry, and right training. Nowhere is the old maxim "The idle mind is the Devil's work shop" more true than on the average Indian reservation. Wherever idleness is the rule, there famine stalks abroad, and vice, disease, and discontent invade and destroy. Recognizing this fact and realizing that the dormant energy and resources of the Indian must be developed and made the basis of his future welfare, support, and progress, about two years ago the present Commissioner of Indian Affairs began a

*A paper read at the Lake Mohonk Conference on the Indian and other Dependent Peoples, Mohonk Lake, N. Y., October 20, 1915.

widespread campaign for improving industrial conditions on Indian reservations. He sent out instructions to all superintendents and farmers in the field, directing them to employ every reasonable means at their command to get the Indians under their charge to take advantage of their opportunities with a view to utilizing their resources to the fullest possible extent. During this time more than three million dollars have been expended in the purchase of live stock, farming implements, seeds, etc., in order to enable Indians to cultivate their farms and to utilize their grazing lands. The plan provided for giving to Indians every possible assistance; able-bodied Indians who were without funds with which to purchase necessary farm equipment and who, in the judgment of the superintendent, would make good use of such equipment, were to be assisted from what is known as the reimbursable appropriation. In other words, it was made plain that the old Biblical injunction, "In the sweat of thy face shalt thou eat bread," must be made to apply to the Indian as well as to the white man. This industrial program began last year and was conducted with very gratifying results. During the present year it has been even more successful, so that today on any reservation where the soil and climate are suitable for the growing of crops, there is no good reason why any able-bodied Indian who is willing to work should go hungry.

During the past summer I visited eight different Indian reservations in the Northwest. I spent several weeks on reservations in western Montana. Never before in the history of that country have there been such enormous crops as have been harvested there this past season. Everything possible has been done to assist the Indians in their farming operations. On the Flathead Reservation, a total of \$55,000 was expended the past season in purchasing seeds, farming implements, teams, etc., for those Indians, as against \$1,300 spent for like purposes the year previous. On the Blackfeet Reservation, approximately \$10,000 was expended the past season for implements, seeds, etc., as against \$170 expended for like purposes the year before. On the Fort Belknap Reservation, \$110,500 was expended during the past season for live stock, farming implements, seeds, etc., as against \$1,600 the previous year. On the Fort Peck Reservation there was expended the past season \$54,000, as against \$3,700 the year previous. On the Tongue River Reservation there was expended \$35,000 the past season as against \$6,000 the year previous, and on the Crow Reservation there was expended during the past season \$23,000. All of these represent expenditures for the industrial advancement of Indians on reservations in Montana. Similar, and even larger amounts, have been expended for Indians on many other reservations throughout the country. On many of these reservations, the Indians have more than doubled the size of their cultivated farms, and I saw any number of

them harvesting bountiful crops. They were industrious, interested, and apparently happy and contented.

These results have not been accomplished without opposition. The personal wishes of the Indians have had to be frequently disregarded. Superintendents have had to insist on the Indians staying on their farms and working. For some, simply a request to do so was sufficient; for others, persuasion answered the purposes; for still others, it required constant urging. Permission has been denied them to hold dances during the farming season; they have been denied permission to go off on long trips or to attend Wild West shows when their work at home demanded their attention. Eternal vigilance and strict discipline have been necessary to keep many Indians at home and in their fields, and herein the professional agitator discovers a new field for his activities.

It would require very little on many reservations to cause the Indians to become dissatisfied and a single troublemaker can, in a very short time, undo the accomplishments of years. It is remarkable how quickly the apparent content, industry, and tranquillity are frequently disturbed on many of our Indian reservations. In these days, it appears to be little trouble for a malcontent to secure a hearing, and even to hold the attention of prominent persons influential in the affairs of the country, and frequently without regard to the personal integrity and reliability of the complainant.

On one reservation that I visited recently, there had shortly before been two persons busily engaged in inducing the Indians to believe that the superintendent was unjustly treating them; that he had no right to restrict them in the use of their trust funds and to see that they expended their money wisely and for things that would contribute to their permanent welfare. One of these persons was a woman calling herself a "Princess," and claiming to be an Indian and a personal representative of the President. She succeeded in getting quite a following on the reservation, mostly from the nonprogressive class, but was finally arrested, indicted, and convicted for introducing liquor on the reservation. Her companion, or at least co-worker, was a mixed-blood Indian, educated and well appearing, but who had served terms in prison for introducing liquor on another Indian reservation and had served at least one term in the State penitentiary for some such crime as cattle stealing. Such people as these sometimes go about from reservation to reservation inducing Indians to make false statements and affidavits, reporting heart-rending stories of starvation and suffering and thus securing for a time at least recognition and support sufficient to enable them frequently to continue their nefarious work for months and even years.

On four reservations that I visited during the past summer, and where the Indians are farming as they have never farmed before, the superin-

tendents said to me that they realized that no matter how well they succeeded in getting the Indians to work and in improving conditions on their reservations, it was only a question of time when, if they remained in the Indian Service, they would be compelled, in all probability, to suffer humiliation and defeat at the hands of some irresponsible agitator. Even now they are forced continually to defend themselves and their actions, no matter how highly commendable their actions or how thoroughly sincere and honest they themselves may be. It is not surprising, therefore, that such men can see no future happiness and honor awaiting them as a reward for successful effort.

As an example of the means frequently employed to mold public opinion to the ultimate disadvantage of the Indian, a more or less popular magazine recently published an article under the taking title: "Skinning Our Indians." Much bold-face type was used to emphasize either the editor's or the writer's viewpoint, and altogether it revealed, if true, an intolerable state of affairs. If this writer had only given the sources of his information and the names of his informants, there would be little doubt in the mind of the public as to the deep-seated motive somewhere back of this story. The writer of this article may have been moved by a deep sense of public duty, but if so there can be little doubt that he has unwittingly permitted himself to be made a tool in the hands of people who have long been known as past grand masters in the art of skinning Indians. Surely the ways of the grafter are many and his deceit is past finding out. His hands are the hands of Essau but his voice is the voice of Jacob. In sheep's clothing he crieth aloud and the people hearkeneth that he may take courage. And thus the skinning of the Indian is sometimes accomplished in spite of the protests of those who are conscientiously and persistently trying to protect him.

If the Indian Bureau would yield to the wishes of those who would take undue advantage of the Indian, and refuse to protest against the many schemes that are constantly being devised for the purpose of unjustly depriving him of his land and property there would be, no doubt, for a season at least, little opposition on the part of those who are now so persistently filling the news columns with distorted reports of neglected and starving Indians. But as conditions now are, the average reservation superintendent is looked upon by many as a dishonest autocrat and tyrant. Until public opinion changes and gets a clear mental focus on the situation there is little to encourage conscientious, self-respecting men to continue indefinitely fighting the Indian's battles. In fact, one of the great needs of the hour is honest, fearless, efficient men capable and willing to make the sacrifice necessary to successfully carry out the policies of the administration in regard to the conduct of Indian affairs.

To sum up, the great present-day need in the administration of In-

dian affairs is the united, sympathetic support of all organizations having for their object the welfare of the Indian, and confidence on the part of the Indians themselves and of the better class of citizens throughout the country, in those who against great odds are laboring to uplift and protect this dependent people. It is not more laws or different systems and organizations that are so much needed on the part of the Indian Bureau in order to successfully administer Indian affairs, as it is the united moral support and confidence of the American people. There must be an enlightened public mind as a basis for the awakened public conscience. Until this can be developed, it is futile to talk of improving the economic and social condition of the American Indian through legislation.

With apologies to Mr. Kipling, I will close with the sentiment expressed in these lines:

Lift off the Red Man's burden—
In quiet patience bide;
Keep back the voice of anger,
Suppress the show of pride.
By simple speech and action
A thousand times made clear,
Seek how to make him better,
Thy precepts to revere.

Lift off the Red Man's burden—
Not with a tyrant's hand;
But with a righteous purpose,
By justice firmly stand.
Be watchful, kind and patient;
Let nought your hopes dismay,
Hold fast to truth and onward plod
Where duty leads the way.

Lift off the Red Man's burden—
Let pass the old reward,
The hate of those ye fetter,
The blame of those ye ward.
By all your acts of weakness,
By all the deeds ye do,
This simple, native people
Shall judge your God and you.





Nez Perce Camp Meetings:

By Miss Maxie Crawford.



CAMP meeting among the Nez Percés means more than just a place to camp and hold services—it is the dividing line between Christianity and heathenism. Before Christianity came among them, their old way of celebrating the Fourth of July was to go into camp for two or three weeks and drink, gamble, dance, race horses, trade wives, and practice all the degradation of their old customs.

After some of them became Christians and the churches were established, the Christians would camp about their churches, while the heathen would have their own camp and hold their own people and in every way possible try to make inroads among the Christian band.

Some twenty years ago there was an agent here who loved the spectacular and invited the Christians to camp with the heathen on agency ground and have one great celebration. The Christians could hold their services as usual, but the heathen would also celebrate in their own way. No one but the missionary, Miss McBeth, saw the danger or protested against it and refused to go or have any part in it. But the majority ruled, and it was one great camp with an awful mixture of heathenism and Christianity. Each year afterward they camped together and heathenism grew rampant while there was less and less religion till the Lapwai church was little more than a name.

At last after four or five years the native elders and Sunday school superintendent saw all the evils and the danger to their cause and decided to make a separation and again have their own Christian camp. A few weeks before the Fourth, an elder announced in church that on a certain day the Christians would go into camp in a meadow beside the mission ground and that they expected every Christian to be there, but if any of

them chose to pitch their tents with the heathen camp, which was just on the other side of the mission, the command was for them to stay there, for there was to be no crossing over, not even to the Lord's supper on the Sabbath day. Then for the next few weeks feeling ran high to think any one would try to "separate the hearts of the people." One of the heathen leaders rode around the church calling out, "No man has any right to separate the people; the Lord will do that when He comes." "Let us all have one heart," they cried and well they knew it would be a heathen one. It seemed to be almost a hand-to-hand conflict with the devil.

At the time appointed heathen and Christian pitched their camp on their own grounds, the Christian a small but fearless band, and the heathen a great multitude. There was just the mission field between, and we could hear the songs of Zion on one side and the beat of the tom toms on the other. The next year the same battle was to be fought over again, but the Christians had gained strength from the struggle of the year before, and their camp was much larger, and they said, "Now we think the Lapwai Christians can stand alone and go with the Christian camp if it is held near some one of the other five churches or if they do not go, will stay out of the heathenism here." Then it became the custom to make the rounds of the six churches, a week's services at the Fourth of July each year.

After the opening of the reservation the Nez Perces began to fence up and farm their own fields, and the pasture for the four or five hundred horses that brought the people to these meetings became quite a problem. By this time little towns of white people had sprung up in different places and they always planned to have some counter attraction, or disturb the sanctity of the Sabbath by putting up a ball game near the worship tent, and then it was that the Nez Perces said, "Let us have our own permanent camp where we will be free from the disturbing elements of the wild whites." They acted at once and appointed a committee of six men to go up on the mountain and select a suitable ground on one of their timber reserves which was centrally located. Then they effected a permanent organization with a board of twenty-four members to carry out the plans. Through our good friend Mr. O. H. Lipps, who was then agent here and who entered most heartily into the plan, they secured permission from the Indian Department to use this part of the tribal land. They then put a good strong fence around 640 acres and began to improve it.

The camp was called "Talmaks," which means "Butte on a Prairie," and is most beautiful for the situation. There are groves of large and small pines and great open spaces like fields, and the last of June, when we go into camp, it is all, even up to the roots of the pines, covered knee deep with grass and wild flowers, and there is no more anxiety about pasture.

There is a great spring which supplies the whole camp and is never low-

ered. Each year they make some improvements, have bought a new worship tent and made seats which accomodates five hundred people, have bought tents for visiting white ministers, and have made extra fences and roads.

They go into camp sometimes the last of June and stay for about two weeks. The Nez Perce Camp Meeting Association makes and carries out its own plans and programs and pay all expenses. Beside the regular preaching services by the Nez Perces and white ministers, a teacher comes each year to conduct a class in Bible study, and they pay him and also the musical director who trains the Nez Perce choir, which renders a sacred cantata the closing night.

Then there are children's meetings, Christian Endeavor conferences, temperance programs, women's missionary meetings, a most enthusiastic Fourth of July program, and a great dinner. They have a Talmaks Band, the association owning the instruments.

Between and after all these services there is time for recreation. They have football, basketball, and croquet on the grounds, and such good times they have playing these and other games.

What has this camp meeting done for the Nez Perces? It has given them a good, safe place to go where they will be free from the degrading influences of a class of white people or their own heathen camp. It has developed them in making and carrying out their plans and bearing responsibility. It has given them good, safe pleasures, together with the worship not apart from it. They are built up spiritually and mentally, for they must work under the Bible teacher and the musical director. It has been good for them physically, for the two weeks spent among the pines in the life-giving mountain air, besides the purest of springs, with a most wonderful view toward mountain and over prairie, is enough to renew and invigorate the most indifferent.

What has become of the heathen camp which once seemed to have almost taken possession? It is still here, but has dwindled to a few tents with less and less spirit, till we think each year will surely be the last.

The Christian camp grows larger till the average attendance is about eight hundred, and they seem to grow more and more interesting and realize how much the camp meeting has done for them. I like the way a young Nez Perce man put it into a recent letter, "Talmaks is helpful, no matter what way you look at it,—all is there to add vigor to the body, refreshen the mind, and best of all come into closer communication with our heavenly Father, the provider for all our needs—worship, work, play, singing."

The work advances and while there are no radical changes, we are glad to see them just a little better year after year and know there is still room for improvement and something to strive for.



Nez Perce Indians Going to Camp Meeting



Nez Perce Indian Camp Meeting Camp.



Nez Perce Indian Camp Meeting Choir.



Returned Students' Band—Nez Perce Camp Meeting.



Presidents of the United States and the Indians:

From the Salem (Mass.) News.



OW best to secure the independence and prosperity of the North American Indian is a question that has projected itself before each administration, from that of President Washington to President Wilson.

That the welfare of these people is eliciting as much interest from public officials and private citizens today as at any time in the history of the United States is made evident by the measures brought forward for consideration by both State and Federal Governments looking toward the betterment and protection of these people.

A paper read by Gen. R. H. Pratt before the Society of American Indians, and published in that society's journal, reviews the position taken by some of the Presidents of the United States in regard to the Indian questions, and sets forth expression from these executives embodying sentiments of the widest humanity. General Pratt says in part:

"It seems to me best that we consider now and always the earnest and official views about Indians and their welfare coming from our greatest rulers, who have had responsibility for their care and progress in civilization."

President Washington Said:

I CANNOT dismiss the subject of Indian affairs without again recommending to your consideration the exigencies of more adequate provisions for restraining the commission of the outrages upon the Indians without which all specific plans may prove nugatory. To enable by competent rewards the employment of qualified and trusty persons to reside among them as agents would also contribute to the preservation of peace and good neighborhood.

If in addition to these expedients an eligible plan could be devised for promoting civilization among the friendly tribes, and for carrying on trade with them upon a scale equal to their wants, and under regulations cal-

culated to protect them from imposition and extortion, its influence in cementing their interests with ours could not but be considerable.

I add, with pleasure, that the probability even of their civilization is not diminished by the experiments which have thus far been made under the auspices of government.

The accomplishment of this work if practicable will reflect undecaying luster on our national character and administer the most grateful consolation that virtuous thoughts can know.

President Jefferson Said:

IN TRUTH, the ultimate point of rest and happiness for them (the Indians) is to let our settlements and theirs meet and blend together, to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on; it is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people.

President Madison Said:

THE peace and friendship of the Indian tribes of the United States are found to be so desirable that the general disposition to pursue both continues to gain strength.

I am happy to state that the facility is increasing for extending that divided and individual ownership which exists in moveable property only to the soil itself, and of thus establishing in the culture and improvement of it a true foundation for a transit from the habits of the savage to the arts and comforts of social life.

President Monroe Said:

EXPERIENCE has clearly demonstrated that independent savage communities can not long exist within the limit of a civilized population. The progress of the latter has almost invariably terminated in the extinction of the former, especially of the tribes belonging to our portion of the hemisphere among whom loftiness of sentiment and gallantry of act have been conspicuous.

To civilize them and even to prevent their extinction it seems to be indispensable that their independence as communities should cease, and that the control of the United States over them should be complete and undisputed. The hunter's state will then be more easily abandoned and recourse will be had to the acquisition and culture of land, and to other pursuits tending to dissolve the ties which connect them together as a savage community and to give a new character to every individual. Their civilization is indispensable to their safety.

President John Q. Adams Said:

AS independent powers we negotiated with them by treaties; as proprietors we purchased from them all the land which we could prevail upon them to sell; as brethren of the human race, rude and ignorant, we endeavored to bring them to the knowledge of religion and letters. The ultimate design was to incorporate in our own institution that portion of them which could be converted to the state of civilization.

We have been far more successful in the acquisition of their lands than in imparting to them the principles or inspiring them with the spirit of civilization. But in appropriating to ourselves their hunting grounds we have brought upon ourselves the obligation of providing for them with subsistence, and when we have had the rare good fortune of teaching the arts of civilization and the doctrines of Christianity, we have unexpectedly found them forming in the midst of ourselves communities, claiming to be independent of ours and rivals of sovereignty within the territories of the members of our Union.

This state of things requires that a remedy should be provided, a remedy which, while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil.

President Jackson Said:

WHILE professing a desire to civilize and settle the Indian we have at the same time lost no opportunity to purchase their lands and thrust them farther into the wilderness—two policies wholly incompatible. By this treatment they have not only been kept in a wondering state, but been allowed to look upon us as unjust and indifferent to their fate. Thus, though lavish in expenditure upon the subject, the Government has constantly defeated its own policy, and the Indians receding farther and farther have retained their savage habits.

If they submit to the laws of our State, receiving like other citizens protection in their person and property, they will ere long become merged in the mass of our population. If they refuse to assimilate they are doomed to weakness and decay.

President Grant Said:

THE proper treatment of the original occupants of this continent, the Indians, is one deserving of careful study. I will favor any course toward them that tends to their civilization and ultimate citizenship.

President Cleveland Said:

THE conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government and their education and civilization promoted with a view

to their ultimate citizenship. I would rather have my administration marked by a sound and honorable Indian policy than by anything else.

Governor Seymour Said:

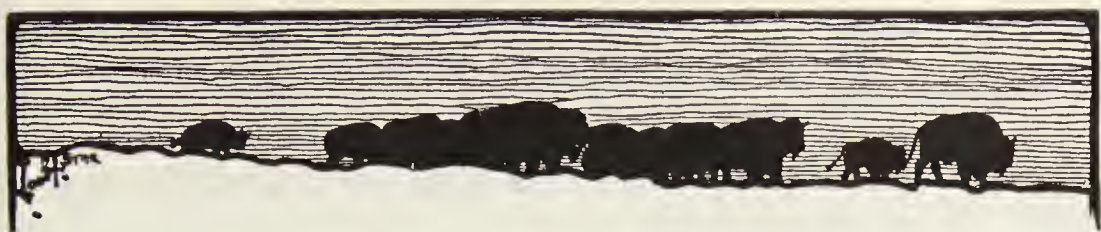
EVERY human being upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection, except those who belong to the tribes who once owned this country. The cannibals from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to the law and courts for their rights of person and property, all, save our native Indians, who above all, should be protected from wrong.

(The following is General Pratt's closing statement:)

"We have levied taxes upon our own people, raised and expended on account of the Indians \$500,000,000, catering to a false system of control which forces them to continue in tribal masses. We continue to enlarge this indurating system at increased expense, refusing to listen to the wisdom of the fathers, are decoyed by the voice of those who fatten on exploiting and consolidating Indianism under many guises.

"Let me in closing submit for your pondering what Lowell through Hosea Biglow said, 'The great American idea is to make a man a man, and then to let him be.'"





Sturdy Indian of Old Passing into the Shadows:

By C. Nick Stark in Detroit Free Press.



AT THE edge of the timber-fringed shore of the Tulalip Reservation sat an old Indian woman in her canoe. Wrinkled and bent from many moons of toil and hardship she presented a pathetic figure—a type of a fast vanishing race.

In an extreme corner of the reservation lay her home, and she must paddle several miles over the laughing waters of Puget Sound to reach it. Her lord was on a shopping expedition at the commissary department, and she was waiting his return. Like her pale-face sisters she had been compelled to adopt the “waiting” policy—another illustration of the white man’s pernicious example. For a long time the old women had sat there, immovable as a Sphinx and unmindful of the signs of life around her. She was veiled in the tradition and mystery of the olden days of the Indian. Within a stone’s throw of the silent figure stood the schools and industrial institutions of the agency, and as we passed up the cement walk toward the superintendent’s office an extremely pretty and fashionably gowned young woman of bronze complexion swept gracefully toward us. In a soft, well-modulated voice she extended the hospitality of the reservation.

The Belle of Tulalip.

THIS interesting young person proved to be Meenowa, the belle of Tulalip, and she typified the new life of the Indian in striking contrast to the withered old woman who sat staring into the shadowland of the past. The light of the stars shone in Meenowa’s eyes as she told of the triumphs of the girls’ basketball team and what education had accomplished for the people of her race.

At the general office we found Dr. Charles M. Buchanan, superintendent of the agency, which includes the reservations of Tulalip, Lummi, Swinimish, and Port Madison. Dr. Buchanan is a big man in Indian affairs—a man of broad capacity, splendid executive ability, and a sympathetic understanding of the Indian nature gained through twenty-one

continuous years of work on the Tulalip Agency. The term "superintendent" in his case embraces a wide range of usefulness. Not only do the vast general duties of that office devolve upon Dr. Buchanan, but he is the big medicine man of the agency and officiates as the supreme court in legal affairs. Each reservation is under the necessity of having its own court and its own police, but at Tulalip Dr. Buchanan act as judge, and he is the last court of appeal for litigants in the other reservations.

The White Man's Greed.

"THE Indian of Puget Sound stands unique in Indian history," said the Doctor. "Never has he been supported or subsisted, either by the Federal Government or by the State government. The Indians of the Tulalip Agency have always been the friends and allies of the whites. During the Indian war they maintained, under Chief Pat Kanim, a band of eighty scouts who co-operated with the United States Government.

"The treaty of Point Elliott, made by Governor Isaac Ingalls Stevens, at Mukilteo, or Point Elliott, Washington, January 22, 1855, provided for the Tulalip Agency and its reservations, and the cession to the white man of the very choicest and most valuable part of the State of Washington, including the cities of Seattle (named after one of our famous chiefs, who is buried at Port Madison), Everett, and Bellingham. In short, the Indians of Tulalip Agency donated the white man all of the great town sites of Puget Sound, Tacoma and Olympia alone excepted. No Indian has given more to the white man—no Indian has received less.

"The Indians of Puget Sound were a self-supporting people because they were, and are, a fisher folk, subsisting on the bounty of both sea and shore. When the white man first came they made no attempt to dispossess the Indian from his natural resources. On the contrary, they affirmed these resources to the Indian by solemn treaty pledges. It is a right that is vital to these Indian people, a right that has been neither questioned nor disturbed for over a half a century—until within the last ten years. Since the days of recent more serious settlement, their fishery locations have become the causes of endless disputes and endless attempts to dispossess the Indian by legal technicalities and quibbles. Now that the whites occupy, utilize, and capitalize both land and water there is a very distinct tendency to crowd the Indian from either or both."

Visitors to the reservation cannot fail to notice a totem pole, which for completeness in design and skill in workmanship is considerably superior to those of which the cities of Seattle and Tacoma boast. It rises to a height of sixty feet and the symbolic figures are beautifully carved. One of our party was preparing to take a snapshot of the pole

when an Indian in blue jeans passed. He was hailed with a request to get into the picture.

"Surely. I would be very pleased to," said he, with a Chesterfieldian bow.

Asked who was responsible for the pole, he smiled enigmatically and observed, "One of our Indians on the reservation built it."

A short time later, in conversation with Perry L. Sargent, chief clerk of the agency, who has passed many years on reservations, he told me the pole was built by William Shelton, the model Indian of Tulalip.

"He is really a superior Indian. You must meet him."

Thereupon Mr. Sargent took me to where a man was guarding two refractory Indians who were working out a sentence on a cement walk. The guard was the same Indian who had posed for us in front of the totem pole. Modest William Shelton had side-stepped credit for his handiwork.

This Indian was at once an aristocrat and "a man of the people." His father was a big chief in the olden days, and Shelton, who is now, at 46 years of age, in the full vigor of a clean and industrious life, is an interesting blend of the old and the new. Though he speaks his native tongue fluently, he has an excellent command of English, and his voice is deep and melodious. Keen eyes flash intellectuality from behind a pair of heavily-rimmed spectacles. Sympathy, honesty, and sincerity of purpose in his efforts toward modest accomplishment are dominating phases of his character. The example set by William Shelton has done much for the Indians of Tulalip. Not only do the Indians exalt him, but Dr. Buchanan and all white attachés of the agency designate Shelton as a man whose personality would make him stand out in any community.

Learns the Bad with the Good.

THE gentle wash of the waters of the Sound, the sighing of the wind through the odorous cedars, and the carolling of woodland birds—these all made a charming orchestral accompaniment to the musical intonations of William Shelton's voice, as he opened the pages of the past and spoke mournfully of the physical decline of his race.

"With all the efforts of the white man toward his betterment, through educational and religious influence, the Indian has never learned how to live in the white man's environment," said he. "In the old days, when the children were reared in the open, they were much stronger and more healthful. They were subjected to all manner of hardships. Their schools were those provided by nature—the forest and the stream—and they were taught to be brave, honest, and just, one to the other. Disrespect to their parents, or older Indians, was a grave offense.

"The parents of those days were terribly strict. They permitted no

excuse for dishonesty or disobedience. One of my earliest childhood impressions was the story of the hanging of a boy by his father for the theft of a potato. The old man declared that was the only way in which to wipe out the disgrace.

"How different today! Our Indians grow up delicate and stunted, and many of them soon die. They don't know how to live according to the white man's rules of civilization. The children are often saucy to their parents and elders, and are prone to tell untruths. Mind you, I am not disparaging the education of the Indian, only it is too bad that in his contact with the pale face he must also cultivate the latter's frailties.

"I did not go to school until I was 18 years old. Then I attended only two years. But I have read much, and I study out things for myself. The ideas for the designs for that totem pole I got from the old Indians, and I worked on it in spare times. It is made from a cedar tree, and it took me a year to complete it. The schools of the agency aim to give a practical education, and, under the superintendency of Dr. Buchanan, they have accomplished much. He is a fine man—strict but just, and always standing out for the rights of the poor.

Divorces, Firewater, and Religion.

"THESE two men I am guarding here celebrated too much on the Fourth of July. One of them is a cousin of mine, and he is an old offender. White men obtain the liquor for the Indians, and the latter will never betray the sources of their supply. The Tulalip court will average between 150 and 250 cases of all kinds per annum, and perhaps the smaller number (150) of convictions. These are largely sentences to work upon the road or some needed public improvement. We had a jail on this reservation once, but now only two cells are maintained under the carpenter shop. Our police department consists of the chief of police and two assistants. That is all that is necessary for our population of 537. The other reservations of the agency also maintain departments. Serious criminal cases are rare, but there are plenty of civil suits.

"Divorce cases? Oh yes, we are right up to date on those. In the old days the Indian was obliged to stick to matrimonial obligations, whether he had one wife or several, but now he emulates the white man's ways in his love affairs. The causes for divorce are various. Maybe the woman is a flirt, or the man is shiftless or a drunkard. I always sympathize with an Indian who is a victim of firewater. The white man who gives it to him is the worse offender of the two. I have never tasted liquor myself, nor have I ever used tobacco. My idea of a good time is to take my wife and children to Everett, Bellingham, or any of the accessible cities on the Sound and visit the theaters and the stores.

"Most of our people are Roman Catholics, but not long ago a

strange sect called the Shakers originated from some mysterious source. Their frenzied methods of worship at first caused considerable antagonism, but the religion seems to have become firmly planted among many of our people.

Inexpensive Intoxication.

"THE Shakers shake themselves into a state of intoxication, and, as it has reclaimed a lot of unfortunate Indians who formerly drank whiskey, I, though I am a Catholic myself, think it is a good thing. Two hundred of the Shakers celebrated the Fourth of July by getting gloriously drunk without the aid of whiskey. That is better than shaking for the drinks, and they don't have the 'big head' next day.

"Friend, I wish you could visit us on January 22, potlach day. That is the time we celebrate the signing of the treaty. It is a day for giving. The Puget Sound Indian is improvident. He does not create, earn, or hoard money except to collect enough to give away at potlach, which is designed to give him such a reputation for generosity that his name will never be forgotten. On these occasions each year the old Indians perform the ancient tribal dances and make speeches telling of bygone customs. Then the newer generation take possession of the potlach building and dance and tango and other barbaric creations of the white man."

Our little steamer, the *Argos*, whistled a warning of her approach, and I bade William Shelton, noble red man, a regretful good-bye. Beautiful islands and mountains were mirrored in the sky as we steamed toward Everett. Over the starboard bow we glimpsed the old Indian woman in her canoe, which skimmed slightly over the placid bosom of the Sound, as she paddled industriously in the direction of her wilderness home, near to Nature's heart.





Treaty of Traverse des Sioux:

By John A. Arnold, in Minneapolis Tribune.



VISITORS who have made the grand rounds of the Minnesota Capitol have had pointed out to them by the guide the famous historical painting by Millet, "The Signing of the Treaty of the Traverse des Sioux," which hangs on the south wall of the governor's reception room.*

On other walls are battle scenes in which Minnesota regiments took part. But this painting by Millet is a picture of peace, peace between the white men and the red, a peace that meant so much to both that after sixty years the signing of this treaty is counted one of the most notable incidents in the history of the Northwest. That treaty meant the opening to settlement of half the State of Minnesota, and parts of Iowa and South Dakota.

There is present interest in the story, for there is pending in the Legislature a bill to appropriate \$1,000 for the care and improvement for the coming two years of the old treaty site, which the State owns, and which the Daughters of the American Revolution have marked by a stone and tablet. Some day a monument will mark the spot, and the monument will mean more than many that merely mark the spot where men fought and died.

Treaty Signed July 23, 1851.

THE Treaty of the Traverse des Sioux was signed July 23, 1851. The circumstances leading to its demand and the incidental history of the treaty itself were given in some detail by Thomas

* A halftone reproduction of this painting was published in the October, 1914, issue.

Hughes in a paper prepared for the Historical Society about fourteen years ago. From Mr. Hughes' paper most of the following facts have been taken.

This was not the first treaty that had been attempted, for ten years previous Governor Doty of Wisconsin, which then included much of Minnesota, had arranged a treaty with the same tribes at Traverse des Sioux, which was then in the Territory of Iowa, and two weeks later with other tribes at Mendota. His treaty gave to each family 100 acres of land and provided for full citizenship after two years probation. His treaty virtually created another Indian territory of the Northwest, in which all remnants of tribes could be collected under a government of their own. Governor Doty's treaty was not ratified by the Senate of the United States.

Minnesota Covets the Land.

FOR ten years matters remained as they were. Little was known about the country west of the Mississippi, as only fur traders and missionaries had visited it. But by 1850 the country was fairly well known in its general aspects. Several steamboat excursions were run up the Mississippi and Minnesota Rivers, and hundreds of people made the trips, returning with glowing accounts of the beauty of the scenery, the desirability of the country for settlement, and setting at rest the questions about navigation on the river. Minnesota, then a newly made territory, wanted that land.

But the Indians also wanted it, and since it was theirs they guarded it jealously, as many venturesome squatters found to their surprise and cost. Settlers kept arriving at St. Paul and St. Anthony, and there they had to stop, willing as they were to go on up the Minnesota. Governor Ramsey and H. H. Sibley, then the territorial representatives in Congress, made such urgent demands on the Washington Government to do something that finally Governor Ramsey and Col. Luke Lea, Commissioner of Indian Affairs, were appointed to conclude a treaty with the Sioux for the sale of their lands. No better news ever came up the river to the settlements clustered around the Falls.

A Famous Trading Place.

PREPARATIONS for the expedition into the Indian country were commenced as soon as practicable. Traverse des Sioux was selected as the place for the treaty. The name was the French

translation of the Indian "Oiyuwega," meaning crossing or ford, and it was known far and wide as a trading and meeting place of Indians and traders. This ford was about two miles down the river or north of the present city of St. Peter, perhaps about where the Chicago and North-Western Railroad turns to the west after leaving St. Peter. There is a station on the railroad known as Traverse, but it is a mile or more inland from the old site of Traverse des Sioux.

The place was a natural trading spot. To the east and north in that day were forests; west and south the forests began to give way to the prairies. The Minnesota made a big dip to the south, so Indians who did not care to paddle its tortuous length could easily cut across. The river could not always be forded; but it could be crossed there if anywhere.

Traverse des Sioux had been a headquarters for traders for more than a half century. As far back as 1815 Provencalle had a trading post there and he maintained it until his death in 1851, and even after that his sons continued it for a year. Other traders had posts there or near, among them Philander Prescott, who opened in 1823, and Alexander Faribault, who came in 1825. Alexander Graham was a comparative newcomer, having arrived in 1849. Most of these men were connected with the American Fur Company, once a formidable rival to the Hudson Bay Company.

Headquarters for Missionaries.

MISSIONARIES to the Indians also made Traverse des Sioux their headquarters and there had chapels, schools and homes. At the time of the great treaty council the little town included the neatly painted school house of the mission, the homes of the two missionaries, Robert Hopkins and Alexander C. Huggins and their families, four old buildings with stables, the trading posts of Faribault and others, three or four log cabins, and twenty or thirty Indian lodges. These were scattered along the west bank of the river, on the terraces.

The commissioners and their interpreters, secretary and others chartered the steamer Excelsior. The boat arrived at St. Paul the evening of June 28, 1851, and the next morning, which was Sunday, proceeded to Mendota, where it was boarded by several traders and Sioux chiefs of the lower bands. A drove of cattle and other pro-

visions was taken on board to supply the party and the Indians. Governor Ramsey went aboard at Fort Snelling, but the troop of dragoons that was to accompany him was not ready and was left behind. The river was high, for the summer had been rainy, and the Excelsior reached the landing at Traverse des Sioux early Monday morning.

Exact Spot Not Known.

THE exact spot of the treaty building is not known, but it was on the second terrace from the water's edge, near an old French graveyard, the location of which is not now known. The State owns the land on which the treaty was held, but ownership was not acquired until long after all landmarks had been obliterated. If a monument ever does commemorate the treaty site, its location will be a matter of guesswork.

Seven tents were pitched for the commissioners and their suite, and over the camp waved the flag. The council house was made of poles covered with a thatch of green branches. A stand was erected for the commissioners and seats were ranged along the sides for the Indians. The log building which Governor Doty had used in arranging his treaty ten years before was used and so was a kitchen and store house.

The Indians were known to favor a treaty, for their contact with the whites had already begun to change their condition. The traders, who had long lived among the Indians, and who mostly had married Indian women, were also in favor, for many of the Indians were in their debt and they saw a chance to clear their slates at the expense of the Government.

The Indians knew that game was scarcer because of the demand for furs and the more general use of fire arms. It was harder for the Indians to live, as little as they could live on. Besides, the wiser among the Indians knew that the whites were bound to come anyhow, and they believed it better to get what they could for their lands than to be kicked out with nothing.

Indians Struggle in Slowly.

BUT in spite of the willingness of the Indians to treat with the whites they were not at Traverse des Sioux when the commissioners arrived. It was three weeks before the last of the Indians had straggled in. The streams were high and travel through

the wilderness was slow. The time was spent in preparation, sounding sentiment, and in Indian games and festivals.

It is hardly to be supposed that any of the white men on the treaty ground had the prophetic sense to realize the far-reaching effect of the treaty they were about to have a part in, able as many of the men were. It is fortunate for history that James M. Goodhue, first editor in the State and at that time connected with the St. Paul Pioneer, was of the party, and his daily letters from the treaty house and camp form the basis of the historic accounts of what was said and done.

And it is no less fortunate that with the party was Frank Blackwell Mayer, of Maryland, an artist of considerable ability, who was eager to portray Indian figures. His sketches of the council chamber and of the men who participated in the treaty making have been invaluable in composing all subsequent pictures of the scene.

The first session of the council was held on Friday, July 18, and the treaty was signed on Wednesday, July 23. But those five days were not devoted entirely to peaceful deliberations. Some of the chiefs were petulant, and it was hard to pin the great body of the Indians down to anything specific, or to make them understand what they were about to do.

One Session Broken Up.

ONE session broke up in a tumult because of the bitter opposition of one chief to the treaty, and it was only when the commissioners ordered that no more rations should be issued and that the council should end forthwith that negotiations were continued. All night parleys were held by the Indians apart, and it was only after much quibbling that all the details were arranged and agreed to.

Then the treaty, as understood by both sides, was engrossed by the secretary, Thomas Foster. It was signed first by Colonel Luke Lea, Commissioner of Indian Affairs; then by Governor Alexander Ramsey, ex-officio superintendent of Indian affairs in the territory; and then the chiefs and leading men of the Sisseton, Wahpeton, and Wahpekuta bands of the Sioux signed their names, and as he signed each was given a medal.

Some had been taught to read and write their own language and did their own signing; others signed as they were directed.

Legislators in voting on important measures sometimes "explain their vote." So did some of the Indian chiefs. "The Orphan," head chief of the Sissetons, when about to sign paused and said, "Fathers, now when I sign this paper, and you go to Washington with it, I want you to see all that is written here fulfilled. I have grown old without whisky, and I want you to take care that it does not come among us." Another said, "Fathers, you think it a great deal you are giving for this country. I don't think so, for both our lands and all we get for them will at last belong to the white men. The money comes to us, but will all go to the white men who trade with us."

The white men present during the council, besides Colonel Lea and Governor Ramsey, were Thomas Foster, secretary; Nathaniel McLean, Indian agent; Alexander Faribault and Stephen R. Riggs, interpreters, A. S. H. White, Thomas S. Williamson, W. C. Henderson, A. Jackson, James W. Boal, W. G. LeDuc, Alexis Bailly, H. L. Dousman, and Hugh Tyler; and Mr. Goodhue and Mr. Mayer.

As soon as the treaty was signed the tents were struck, the remaining provisions turned over to the Indians, the baggage packed in Mackinaw boats, and the white men departed for St. Paul. On August 5 a similar treaty was signed with the Medawkanton and Wahpekuta bands on Pilot Knob, overlooking Mendota.

Terms of the Treaties.

UNDER the terms of the treaties the Indians ceded to the United States the part of Minnesota and South Dakota west of the Mississippi River and extending as far north as a line drawn from the mouth of the Watab River above St. Cloud, to the mouth of Buffalo River, just north of Moorhead, and reaching on the west to a line drawn from the mouth of Buffalo River south along the Red and Bois des Sioux Rivers, now the western boundary of Minnesota, to the south end of Lake Travers, thence southwest to the juncture of Kampeska Lake with the Sioux River above Watertown, and thence down the Sioux to where it is intersected by the parallel that forms the Minnesota-Iowa line just below Sioux Falls. The ceded lands also embraced a part of northern Iowa.

Several large reservations were excepted. There were 19,000,000 ceded acres in Minnesota, about 3,000,000 acres in Iowa, and more

than 1,750,000 acres in South Dakota. There were nearly 24,000,000 acres in all.

For this princely domain the Indians were to be paid \$1,665,000 as follows: The chiefs were to receive \$275,000 with which to settle certain business affairs, but which in reality was for the agents in payment of many old debts; for starting the Indians as farmers and to provide them mills, blacksmith shops and other accessories of civilization, \$30,000 was set aside.

\$1,360,000 Placed in Trust.

THE remaining \$1,360,000 was to be held in trust and the interest at 5 per cent annually was to be paid to the Indians for 50 years, when the principal was to revert to the Government. This interest was to be apportioned as follows: Agricultural purposes, \$12,000; educational purposes, \$6,000; goods and provisions, \$10,000; annuities in cash, \$40,000.

The treaty provided that peace between the whites and Indians should be perpetual; that liquor should never be allowed to be sold or given to the Indians. The Senate afterward provided that the lands reserved for the Indians should be paid for at the rate of 10 cents an acre whenever it became necessary to remove the Indians to permanent reservations.

There was trouble afterward in carrying out the terms of the treaty. Some of the Indians were angry when they saw the traders receiving so much money and they charged that they had been swindled. Traders who had not received any of the money stirred up strife, politicians of the opposing party helped, and well disposed persons who believed that the Indians had been imposed upon took up the cause, and finally a Congressional inquiry was started. Nothing came of the inquiry.

Massacres Result of Defaulting.

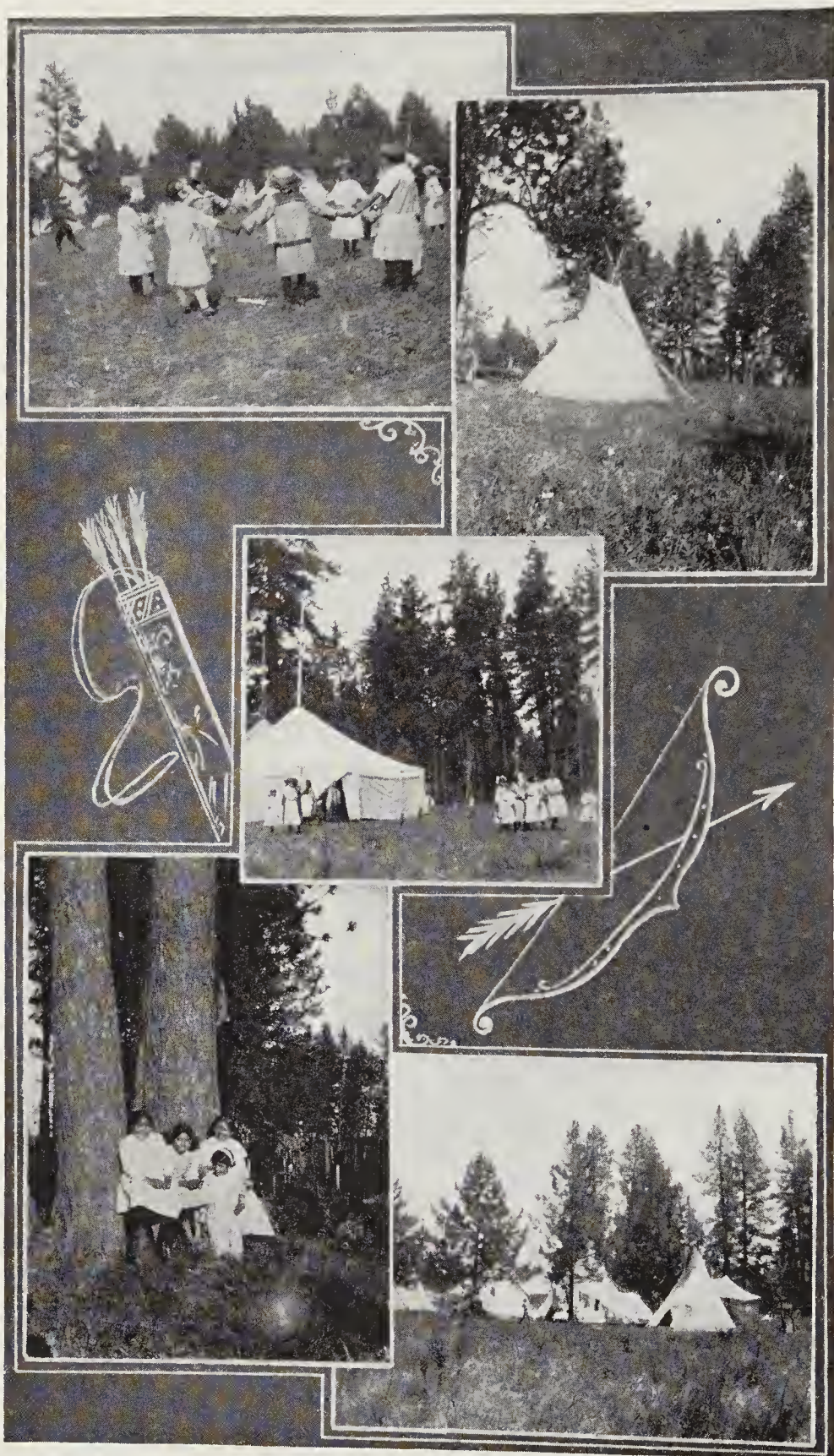
THE Government carried out the terms of the treaty faithfully and all went well until the Civil War broke out. Then because of the more pressing demands of the troops at the front, payments to the Indians were delayed, and so disgruntled did they become that the massacres of 1862 resulted before the Indians could be made to understand how the irregularities had come about.



Indian Girls in Pantomime—Nez Perce Camp Meeting.



Indian Girls in Pantomime—Nez Perce Camp Meeting.



SCENES AT TALMADS—NEZ PERCE CAMP MEETING GROUNDS

The result of the Indian uprising was that Congress abrogated all the treaty rights that had not already been carried into effect, ordered the reservations sold, and the Indians deported to distant reservations. They did not become good Indians after their removal. They had a grouch. Under Sitting Bull, the Sioux made trouble for the settlers in Iowa and Minnesota while the Civil War was on, and General Sully chased them into the Far West. Under the same daring chief the Sioux killed to the last man the command of General Custer in the battle on the Little Big Horn in June, 1876. Through blood and tribulation the Northwest has been won to civilization.

The Indians have not always been treated justly. If they fought they fought for their rights as they understood them. They did not massacre Custer's men; that would imply the slaughter of defenseless and unresisting people. The battle of the Little Big Horn was fought between armed and organized forces, and according to Indian rules, which are harsher than the rules of civilized warfare. Those rules did not provide for quarter, surrender, or prisoners. As Longfellow said in his poem, "The Revenge of Rain-in-the-face—"

"Which was the right and the wrong?

Sing it, O funeral song,

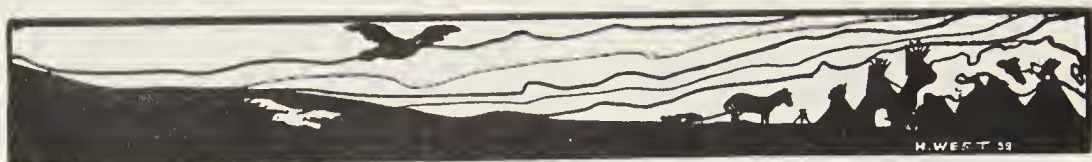
In a voice that is full of tears,

And say that our broken faith

Brought all this ruin and scath

In the year of a hundred years."





The First American Girl to Be Presented at Court:

From The Milwaukee Free Press.



ONE of the duties of the American ambassador to London of these days is to present American girls at court. One of the duties of the King of England, and of the Queen for that matter, is to stand at one end of a hall while the ambassador brings in the daughters of the wealthy and influential Americans and introduces them to the highest officials of the British Empire.

The King of England does not make a practice of walking back and forth among his people shaking hands right and left with all comers who crave the honor and the fame it will afford. Unlike the President of the United States who does not need to know the name of the man he shakes hands with their majesties bow only to those who have been presented.

It is said of King Goerge that he likes American women right well. He has gone out of his way to pay attentions to the wife of James Hope-Nelson, who was Isabelle Valle. He has bowed most graciously to Lady Wilfrid Peek, who was Edwine Thornburgh. The queen, however, bows only haughtily at these American upstarts. The crop of American girls presented at English court has grown rapidly of recent years. Among the most favored of pure American women without a foreign title in recent years was Ava Willing Astor, whose regal appearance had all the court attaches gaping.

But history shows these present-day social aspirants are only followers of a dusky Indian maid, for the first American girl to be presented at English court was Pocahontas of Virginia.

If accounts are to be believed Pocahontas was a favorite at the English court. She was not well liked by James, the king, but was liked by his queen. Pocahontas, of course, was a princess, daughter of the great Chief Powhatan, ruler of Virginia before the days of the white man. This Indian maid was born in 1594, as near as can be ascertained. She was agile and fond of sports, and there is reason to believe Powhatan was proud of the beauty of his eldest daughter. In spite of her dusky beauty she never would have been known to fame had it not been for the English explorer and colonizer, Capt. John Smith. Smith met the girl soon after he founded his colony at Jamestown in 1607. While making an exploration inland with three other men his party was sur-

prised by the Indians. All were killed with arrows in their backs as they sat around their camp fire.

Smith at the time was away from camp hunting. The first he knew he was shot at from ambush. An Indian guide was with Smith. Lashing his left wrist to the right wrist of the Indian, Smith ran for his life. He compelled the guide to stand between him and the pursuers and thus kept them from shooting. At the same time Smith would stop at intervals and fire at the Indians. His aim was so unerring that he killed three Indians before he finally was cornered in a bend of the James River and captured. He wandered too near to the river and had sank in the quicksands.

The Indians pulled Smith out of the mud and took him to the fire where his companions had been killed. The Indians chafed Smith's limbs, which had been benumbed by the quicksands and soon had him restored to strength.

Life Saved by Indian Girl.

THE Indians evidently had planned to torture Smith to death. He divined their thoughts and demanded that their chief be brought before him. The chief of the band was Opechancanough, a brother of the great Chief Powhatan. When Opechancanough appeared Smith drew a compass from his pocket and showed how it pointed north, no matter which way it was turned. He gave these Indians the first lecture on science. They understood little of what he said but they were impressed by the compass and finally took the captain before Powhatan.

A council was called and Smith was sentenced to die. In the meantime he made friends with Pocahontas and other young girls and boys about the village. They were present to watch the killing. Powhatan was given the club to do the slaying. As he raised it to beat out Smith's brains Pocahontas threw herself on Smith's head. She said not a word but looked up at her father with the uplifted club. Finally the club was gently lowered and Powhatan looked at the chiefs in council.

Their eyes showed they wished the girl's wish be granted. Smith was given the liberty of the camp, but not released. The Indians planned a raid on Jamestown. With Smith a prisoner they believed they could conquer the settlers in it. He knew enough of the Indian language to know of their plans and advised against it. He said the white men had guns which would blow a thousand men in pieces. To prove his power he offered to make marks with a pencil on a piece of note paper and send the paper to Jamestown where he would get medicines to cure a sick Indian.

To prove his boast an Indian messenger was sent with Capt. Smith's note. Messages by writing were new to the Indians and they were

terribly surprised by the captain's power. In his letter Smith told the settlers to make a show of power, such as discharging their cannon against a row of posts. The Indians came back much impressed and no attack was made on the settlement. Smith became such a favorite about camp by making curious things with his knife that Powhatan released him on request of Pocahontas. Powhatan and Smith swore eternal friendship. Soon after his release Smith returned to England. Trouble broke out between the settlers and several white men were taken prisoner.

Captain Argall, who arrived in 1612 as Smith's successor, decided to capture Pocahontas and hold her as a hostage. At that time she was living on the Potomac as the guest of a chief, Japazaws. Argall sent presents to Japazaws and finally offered him a copper kettle if he would betray Pocahontas into his hands.

Japazaws wanted that copper kettle so badly that he contrived to have Pocahontas visit one of Argall's ships in company with Japazaws' squaw. The squaw begged Pocahontas to go on board with her as she was afraid to go alone. While Pochontas was being shown around the ship she was purposely separated from the squaw and made a prisoner. The squaw was given a signal to escape and she fled to the shore. The girl was taken to Jamestown where she was made a prisoner, but otherwise treated with every courtesy. She was give the dress of a white woman and was taught to read and write English. An effort was made to get Powhatan to release all his prisoners, surrender their muskets and also pay a tribute of grain for the freedom of his daughter. Powhatan refused to make the treaty partly because he did not trust his daughter and partly because he feared the English would not keep their word.

Powhatan Asks That Daughter Be Released First.

POWHATAN wanted his daughter to be released before he gave anything to the English. The English feared the treachery of the Indian chief and wanted their muskets and provisions first. Efforts to meet near Jamestown and make an exchange were futile. The Indians would not trust themselves in the vicinity of the white men's cannon and the Englishmen would not venture into the wilderness to make the exchange.

In 1613 Governor Sir Thomas Dale, governor of Virginia, took Pocahontas up the Potomac River to visit her father. They found Powhatan absent and the Indians opened fire on the boat. Dale landed amd burned the Indian village. The brothers of Pocahontas finally approached the boat and visited with their sister, but Powhatan refused to see her or talk with the white men. Historians generally agree that Powhatan never saw his daughter again, and he never was on friendly terms with the white men.

When taken prisoner to Jamestown, Pocahontas inquired for Capt. John Smith in hopes he would release her. She was told Smith had been killed. It is believed the Indian girl had a romantic affection for the daring white captain, but Indians like she was too proud to show it. Eventually young Englishmen in the colony fell in love with her. One of these young men was John Rolfe, a gentleman. She returned his love and agreed to marry him. In the mean time she had been converted to Christianity and had adopted the English name of Rebecca. An appeal was made by Rolfe to Governor Dale to sanction the marriage. He gave his consent and Rolfe and Pocahontas were married in April, 1613, at Jamestown.

As far as is known the marriage was a happy one. The bride never repented her act and never wanted to return to her savage brothers. In 1616 Mr. and Mrs. Rolfe left for a visit in England. There the girl was a great favorite. She was able to talk English with readiness and she attracted all by her simplicity and unaffected grace. Among those to receive her with open arms were Lord and Lady Delaware. Although Rolfe was low in rank, Pocahontas was a princess by birth. Her acceptance by Lord and Lady Delaware gave her an entry into the best London society and of course Rolfe was accepted, too.

While some historians say it was Capt. John Smith who introduced Pocahontas in court, records show that statement is an error. Pocahontas had been in England several months before Smith knew of her being there. It is not likely that Lord Delaware delayed presenting the American princess in court. James I was a silly king. He was horrified to learn such a common man as Rolfe had presumed to marry a princess. He also was horrified at a princess who would marry a common man.

Pocahontas never was a favorite with King James I, although the queen bestowed favors on the Virginia girl. It is supposed Smith had much to do with the girl's advance in favor in the eyes of the queen. Yet Smith was rather cold toward the princess when he met her in Plymouth. Pocahontas had not inquired for Smith upon her arrival in England for the simple reason she believed him dead. When he came to call on her several months after, she was overjoyed and running to him threw her arms about him and embraced him.

Pocahontas Reproves Smith for Cold Reception.

SMITH did not make a great show of joy. He had intended that his call be merely a formal one. He did not expect that the 13-year-old girl who had saved his life would have more than a small interest in him. He was visibly embarrassed and told Pocahontas that as she was the daughter of a chief it was unbecoming for him, a common soldier, to appear on too great terms of friendship. He told her quietly that King

James would never approve of her friendly act if he heard about it. Pocahontas then rebuked Smith soundly.

"You are not afraid to come into my country and strike fear into the hearts of all, including my father," she said. "Here you seem to be afraid to recognize me as a friend."

Smith called on Pocahontas several times and even wrote a note to the queen. The note is still on the official records of London. In part it follows:

"If ingratitude be a deadly poison to all honest virtues, I must be guilty of that crime if I should omit any means to be thankful. So it was that about ten years ago, being in Virginia, and taken prisoner by the power of Powhatan, their chief king, I received especially from his son Nantaquaus, the manliest, comliest, boldest spirit I ever saw in a savage, and his sister Pocahontas, the king's most dear and well-beloved daughter, being but a child of 13 years, whose compassionate, pitiful heart of my desperate estate gave me much cause to respect her.

"After some six weeks' fattening among these savage courtiers, at the minute of my execution, she hazarded the beating out of her own brains to save mine, and not only that, but prevailed with her father that I was conducted to Jamestown, where I found eight and thirty miserable, poor, and sick creatures to keep possession of all those large territories in Virginia. Such was the weakness of this poor commonwealth as had not the savages fed us, we directly had starved; and this relief, most gracious queen, was commonly brought us by the lady Pocahontas. When fortune turned our peace to war and her father, with the utmost of his policy and power sought to surprise me, having eighteen with me, the dark night could not affright her coming through the irksome woods, and with watered eyes, gave me intelligence, with her best advice to escape his fury, what had he seen, he had surely slain her.

"As yet I never begged anything of the state, and it is my want of ability, and her exceeding deserts, your birth, means, and authority, her birth, virtue, want, and simplicity, doth make me this bold, humbly to beseech your majesty to take this knowledge of her, though it be from one so unworthy to be the reporter as myself, her husband's estate not being able to make her fit to attend your majesty."

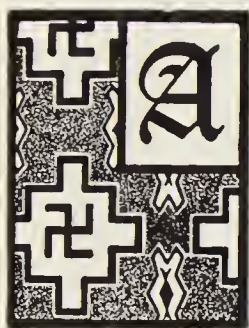
While the queen granted Pocahontas some favors, the stingy King James would not permit any generosity.

A year after her arrival in England Pocahontas prepared to embark for America, but she fell sick on the day of sailing and died at Gravesend. Her infant son, Thomas Rolfe, was left at Plymouth with Sir Lewis Steukly, who educated the lad. Upon becoming of age Thomas Rolfe returned to the land of his mother and his descendants form a numerous progeny.



Our Gifts from the Indian:

From the Detroit Free Press.



NOTEWORTHY incident was reported in the papers some time ago. Thirty Pueblo Indians headed by a chief presented a petition to the United States Government in favor of universal peace and protesting against the horrors of "civilized" warfare as displayed in the terrible European conflict! This looks as if some Indians, at least, have been considerably misunderstood, and the more sympathetic and intelligent understanding of the Indian now

spreading confirms the suspicion. We are fortunately beginning to recognize, before the red man has been entirely submerged or extinguished, that "Good Indian" is not necessarily "Dead Indian." We are awakening to the idea that total destruction of the Indian would be a misfortune to the world—the deprivation of an element that could not be replaced.

Our debt to the Indian for the many gifts he has brought us has not been wiped out by the doubtful blessings we have bestowed on him. Among other things he has given us the snowshoe, the moccasin (called the most perfect foot-gear ever devised), the bark canoe, the conical tent or tepee, from which the Sibley army tent was copied, and the game of lacrosse. The art of maple-sugar making, the cultivation of maize and tobacco and of a native rice of fine flavor are derived from the Indians. The words succotash and hominy are Indian, as well as a host of geographical names of great beauty, and many common terms of speech.

The civilization of the whole of North America has been modified by the existence of an ever-receding frontier of Indian tribes. But for this, observes a writer in *The Theosophical Path*, the white man would have easily explored the whole continent, and, in the absence of opposition,

the American character would probably have lacked certain qualities of hardiness. The Indian's trails, waterways, camping places, and trade routes were adopted by explorers, traders, and settlers, and the railroad followed. In their contact with the Indians the early settlers received many lessons in statecraft and diplomacy from those masters of art, who were also orators of high rank. The story of Penn proves that their diplomacy was not double-dealing. The Indians of the Southwest have something to teach us about irrigation. The climate in former years was as arid as it is today, yet their success was so great that lands now practically worthless were once occupied by large populations. The ruins of pueblos and other remains have proved this. The Smithsonian Institution is making extensive researches into Indian economies, especially in respect to food sources. The Indian could live where the white man would starve in a week.

The study of history compels us to admit that the Indians have many excellent qualities and certain virtues as highly developed as their white supplanters, perhaps more so. Some individuals and even tribes have shown the bad qualities of cruelty, treachery, intemperance, and laziness, but it is now well known that the two former were not so prevalent before the coming of the white man. The drunkenness, of which so much has been heard, is, of course, a modern vice for which the greed of the trader is largely responsible; the laziness was the inevitable sequel to the destruction of the only industry known to most of the tribes—hunting. The Pueblo Indians, who were largely devoted to agriculture, did not lose their industrial habits, and the thousands of successful Indian farmers in the other parts are proving that the Indian is an excellent worker when conditions permit. The Indian looks with astonishment at the American wearing himself out in the feverish race for money. The fighting common between hostile tribes was due to causes similar to those which precipitated what we call "Christian warfare," so that we have nothing to boast of in that manner.

The Indians, on the whole, possess good intellectual capacities. Environment has shown great possibilities of improving members of the lower stocks. Many Indians who have been trained in our colleges have shown high ability. United States Senators and other legislators of Indian blood, capable Indian writers, artists, physicians, and business men are well to the front.

Among Indian women, too, there have been and are many able and devoted representatives. Who can forget the heroine Sacajawea, who saved the Lewis and Clark expedition, and to whom statues have lately been erected at Portland, Oregon, and Bismarck, North Dakota? Catherine Tekatawitha, Louise Sighouin, and many others in more recent times have stood for the highest ideals. The Indian girl makes an excellent



SAM MORRIS AND DAUGHTER—NEZ PERCE INDIANS



YELLOW WOLF—NEZ PERCE
Joseph's Band

nurse, both tender and painstaking, and several Indian women have become successful physicians.

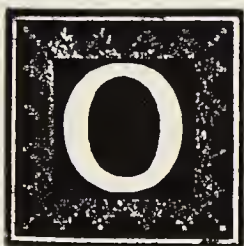
The impassivity and taciturnity so characteristic of certain Indians is the effect of the habit of reflection, not the result of poverty of words or of ideas. There are fifty-eight different languages spoken in North America, some of them of great complexity, and a sign language is in general use by which Indians speaking different tongues can freely communicate with each other. Memory was carefully trained by the custom of reciting ancestral traditions and the sacred chants of their religious ceremonies. Before replying to the argument of an opponent in council an orator was expected to repeat all the points of the other's address in order to show that he comprehended them.

It is doubtful whether if a number of untrained white people were thrown entirely upon their own resources under the condition in which the Indians of the plains were found, and had to depend mainly upon hunting for food, clothing, housing, and other necessities of life, they would succeed in building up a more creditable social organization than that of the Indians.



Indian Eloquence:

By Charles Eugene Banks, in Seattle Post Intelligencer.



ORATORY seems to have been a native gift of the American aborigine. The speeches of Logan, Black Hawk, and many other of the chiefs of history have been models for school readers for three generations. Sitting Bull was a noted orator. Chief No Shirt, of the Umatillas in Oregon, is a fine orator, although he has never read a book and speaks no English. I asked him why he was called "No Shirt." He explained that it was a title he himself chose "because," he said, "my people have been stripped of everything."

At the annual ceremonies over the grave of Seattle at Suquamish,

Wash., August 21, Charles Alexis, a full-blooded Suquamish Indian, delivered the following address, which for simplicity, purity of diction, and choice of words in order is a model of spoken composition. It has the deep directness and flow of a Greek oration. What speech of our college-bred statesmen can compare with it?

"In the days unknown to the present inhabitants of Suquamish the fathers of our tribe lived in the simple form of life. Sound memories survive the life of our greatest of chiefs, Kitsap, who held his tribe in the light of the brightest moons of his time.

"In time of peace his eloquent speeches were re-echoed with cheers from his people.

"In time of war amongst his neighboring tribes his arbitration for peace was law.

"The neutral spirit which he caused his tribe to possess brought to light the name of Suquamish, which means tribe of refuge.

"He planned and constructed with the aid of his people the first and largest log structures ever built on the Sound. With rude implements they felled and hewed large cedar trees and soon completed the home of their council, which was later known to the white man as "Old Man House."

"In the glory of his reign our tribe enjoyed all the blessings of aboriginal life. Food was plentiful and the prices of fish and meat were exchanged for the other.

"Religion was unknown, but the medicine man with his spirit belief was feared. The principal amusement was dancing with the beat of the drum.

"The only defense was the bow and arrow, the spear and tomahawk and a deadly poison on the points of Chief Kitsap's arrows, which once caused the retreat of the northern tribes.

"Such conditions existed until the time of our honored Chief Sealt (Seattle). He met with the troubles of an invading civilization. He was forced from one hunting ground to another until the treaty of Point Elliot, when he ceded his last domain and chose the western shore (of Elliot Bay) for his hunting grounds forever.

"We of today only hear of the past, but we may boast of the wisdom of our chiefs. Their eloquent speeches have caused the fruits of our tribes to ripen.

"Ignorance, the greatest rival of man, is fast losing control of our race. The treacherous customs of our fathers have vanished at the mercy of the church and the schools. We have learned the meaning of civilization and we shall seek forever hand in hand with our white brothers that higher standard of living, and we earnestly hope that they will continue to assist us that some day our race may mark an era in American history."

Hustle and Grin

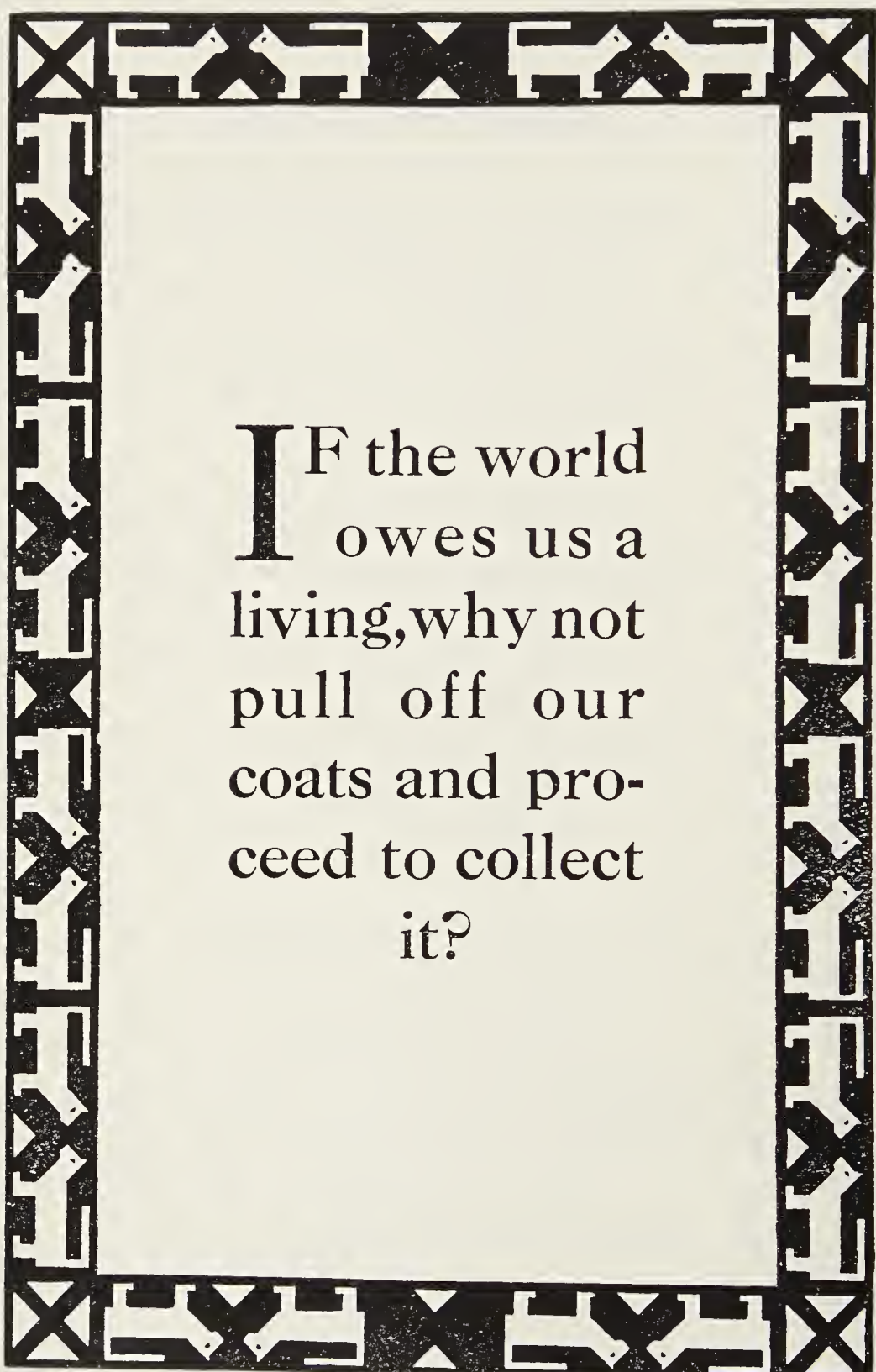
(Here's Apologizing to Ella Wheeler Wilcox.)

Smile, and the world smiles with you,
"Knock" and you go alone;
For the cheerful grin
Will let you in
Where the kicker is never known.
Growl, and the way looks dreary,
Laugh, and the path is bright,
For a welcome smile
Brings sunshine, while
A frown shuts out the right.

Sigh, and you attain nothing,
Work, and the prize is won;
For the nervy man
With backbone can
By nothing be outdone.
Hustle, and fortune awaits you,
Shirk, and defeat is sure.
For there's no chance
Of deliverance
For the chap who can't endure.

Sing, and the world's harmonious,
Grumble, and things go wrong,
And all the time
You are out of rhyme
With the busy, bustling throng;
Kick, and there's trouble brewing,
Whistle, and life is gay,
And the world's in tune
Like a day in June,
And the clouds all melt away.

SELECTED.



IF the world
owes us a
living, why not
pull off our
coats and pro-
ceed to collect
it?

AGRICULTURAL FAIR NUMBER

THE RED MAN

An Illustrated Magazine Printed by Indians

DECEMBER 1915



Published Monthly by The Carlisle Indian Press

Tribute to Grass



LYING in the sunshine among the buttercups and dandelions of May, scarcely higher in intelligence than the minute tenants of that mimic wilderness, our earliest recollections are of grass; and when the fitful fever is ended and the foolish wrangle of the market and forum is closed, grass heals over the scar which our descent into the bosom of the earth has made, and the carpet of the infant becomes the blanket of the dead. Grass is the forgiveness of nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by traffic become grass-grown like rural lanes and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the first solicitation of spring. Sown by the winds, by the wondering birds, propagated by the subtle agriculture of the elements which are its ministers and servants, it softens the rude outline of the world. It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, and yet, should its harvest fail for a single year, famine would depopulate the world.

JOHN J. INGALLS



A magazine issued in the interest
of the Native American

The Red Man

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Contents:

EDITORIAL COMMENT—

THE INDIAN AS A FARMER 111

THE WHITE MAN'S GREED 113

SELECTED QUOTATIONS Interspersed

VIEWS SHOWING AGRICULTURAL PROGRESS AMONG VARIOUS

INDIAN TRIBES..... Interspersed

INDIAN AGRICULTURAL FAIRS—PRESS COMMENTS—

Indian Fairs..... 116

Exhibits Indicate Indians are Progressing..... 118

Great Work of Indian Schools Is Well Shown at State Fair..... 119

Indians Win From the White Women..... 120

Indian Exhibits Mark New Agricultural Era..... 120

The Big Indian Fair at Odanah .. 121

Indian Champion Cannermen..... 122

Indian Cooks..... 123

Ute Indians Are Progressing..... 123

The Standing Rock Indian Fair. . 124

The Indian Exhibit..... 125

Indian Agricultural Exhibits..... 125

Helping Indians to Understand Farming Better..... 126

Piutes Prospering..... 126

Indian Exhibit is Evidence of much Progress..... 127

Indian Fair Prizes Awarded..... 128

Indian Farmers..... 128

Indian Exhibits Make A Hit..... 129

Indians Call Agriculturists To Get Help..... 130

Kickapoo Indians Are Interested in Farming..... 130

Chippewa Indians Hold Fair on Reservation..... 131

The Indian Exhibits..... 131

Self-Supporting Indians..... 132

Indian Exhibit Proves Red Men Can be Self-Supporting..... 133

Big Shipment of Indian Cattle. . . 135

Indians Make Nice Display..... 137

Indian Progress..... 137

Red Cliff Indians Hold Fair on Reservation..... 138

Helps the Indian and the Live Stock Industry..... 139

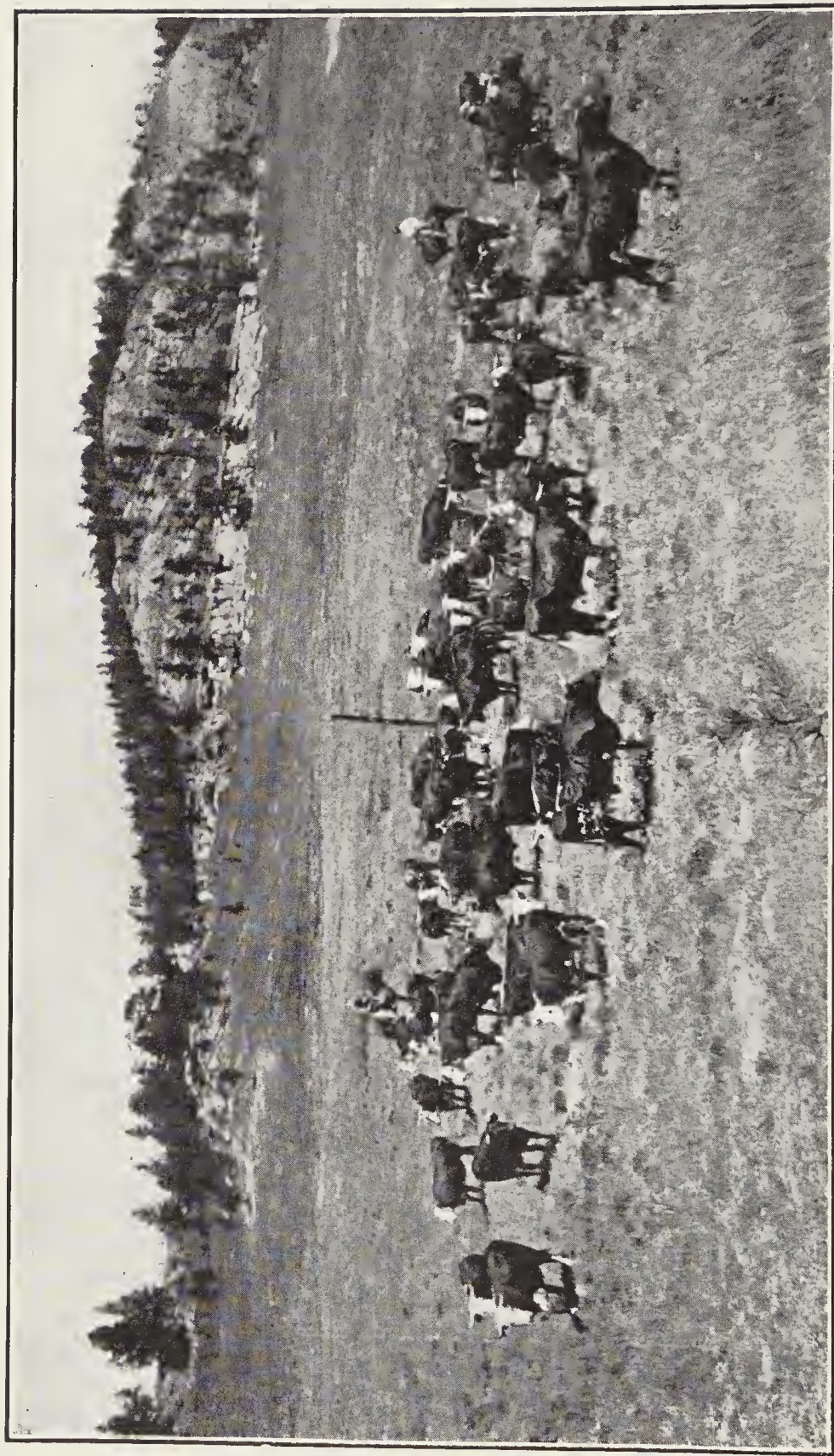
Indian School Makes Grand Show at Fair..... 139

Nez Perce Indians Make Progress. 140

THE RED MAN; HIS OWN RESPONSIBILITY 142

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OSCAR H. LIPPS, Superintendent.



INDIAN BEEF CATTLE READY FOR MARKET—NORTHERN CHEYENNE RESERVATION, MONTANA.

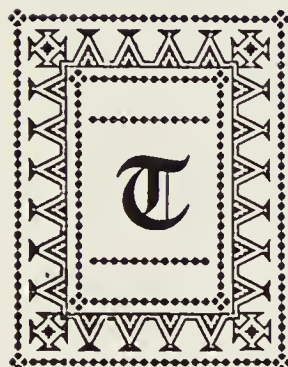


THE RED MAN



Editorial Comment

The Indian as a Farmer.



THE old school histories described the North American Indian as "an improvident wanderer, shiftless and lazy, and an inveterate gambler." The facts are that when the white man discovered America he found the Indians living in permanent villages and cultivating small farms. They had made corn and tobacco the two great staple agricultural products of the New World. For many years the western Indians of the United States were, perhaps, the largest owners of livestock in the world. With millions of acres of grazing lands over which grazed thousands of large herds of native cattle, "buffalo," the Indians of the plains formed the first great beef trust of America. Farming and stock raising are, therefore, his racial inheritance. To those who have been intimately associated with the Indian and have learned to know him sympathetically, he is not, by nature, lazy. On the contrary, in his native state he led a very industrious and active life. He was compelled to do so in order to live. True, his philosophy of life was different from the white man's, but, with all that, he developed an acuteness of observation and a type of endurance, skill, and physical prowess which the youth of our country, even in this day, look back upon as worthy of emulation.

For years we have been complaining that the Indian does not cultivate his land. It has been unreasonable as well as unjust to expect him to become an intelligent farmer, and to be able to make wise use of his natural resources without proper equipment, incentive, education, and training. Scientific farming, without which no farmer can make much of a success these days, is a comparatively new thing even among white farmers. Until very recent years it was the custom to issue to Indians farming implements, seeds, and live-stock, and then expect them, of their own initiative and without any special training or preparation for the task, to go onto their land and develop prosperous farms. Frequently the plows, wagons, mowing machines, hay rakes, harrows, etc., would be thrown away and never used. Very often large wagons and plows were purchased and issued to Indians which were too heavy for their small

pony teams to pull. Altogether, the system employed to make farmers of Indians was inefficient and ineffective in the extreme.

But a new era has been ushered in. Within the past two years there has been a great industrial awakening on practically every Indian reservation in the United States. Indian reservations are today big, cooperative educational institutions, and they are organized and conducted with the aim of improving the economic, social, and industrial conditions among Indians through the cooperation of the farmers, field matrons, physicians, and through industrial day and boarding schools which serve as community centers as well. The one aim that is kept definitely dominant is the improvement of living conditions. This includes health, sanitation, and housing, as well as more extended and profitable agricultural activities.

The present administration of Indian affairs is doing all in its power to make of the Indian a producer and a self-supporting citizen. It believes that the best way to protect the Indian's property is to teach him to use it. In his annual report for the fiscal year 1915, Hon. Franklin K. Lane, Secretary of the Interior, referring to the necessity of the Indians making beneficial use of their land, said:

The Indian is no more entitled to idle land than a white man. But speculation is not use; and the Indian must be regarded as having the first call upon the lands now his, at least until white men are willing to surrender their lands when not used. Idle Indians upon idle lands, however, must lead to the sale of the lands, for the pressing populations of the West will not long look upon resources unused without strenuous and effective protest, and the friend of the Indian who would give him his chance and would save for him his property is he who keeps in mind the thought of his future instead of his past, and that future depends upon his willingness to work.

We believe no fair-minded man will doubt the truth of Secretary Lane's statements or the logic of his conclusions. The time is not far distant when the white man who refuses or neglects to make beneficial use of the land he controls will see it taken over by those who will use it, and he will appeal to society in vain. So the Indian, if he would keep his land, must use it. And the present Commissioner of Indian Affairs believes he can and should do both.

During the past season the results of the efforts put forth in this direction have been unusually successful and encouraging. From all over the country come reports of large crops and increased herds of cattle and other livestock produced by Indians. In practically every State where there are any number of Indians residing splendid agricultural

products raised by Indians were displayed at the State fairs. Many of these exhibits took first prize in competition with white farmers.

This issue of THE RED MAN is devoted largely to accounts of what has been accomplished during the past season by Indians in an agricultural way. We reproduce a number of press-comments that have been made by newspapers and other periodicals throughout the country concerning the splendid agricultural exhibits made by Indians at various State fairs. These comments are worthy of special consideration, since they express the fair and impartial opinion of people who are in no way connected with the Indian Service. It is the first time Indians have ever made any general exhibition of farm products at State fairs, and it is believed that many white people, who have hitherto looked upon the Indian as a non-producer but as a consumer only, are beginning to realize that he is rapidly becoming the equal of the white man, both as a producer and as an intelligent, self-respecting citizen.



The White Man's Greed.



UNDER the headline, "Government Asked to Relieve Settlers," in the Duluth (Minn.) *Herald*, recently appeared the following news item:

Wolf Point, Mont., Oct. 21.—Settlers on the Fort Peck Indian Reservation, opened about two years ago with such a blare of trumpets, met in mass meeting here yesterday, framing resolutions directed to the Federal land department, asking relief from payments that are demanded of the home-steaders for their lands.

Under the terms by which the land was opened, the settlers were compelled to pay from \$2.50 to \$7 per acre, in addition to fulfilling the regulations prescribed for homesteading.

The settlement of the reservation has been seriously retarded by the fact that the lands have been held at such a high price, and many of the homesteaders who have filed and have attempted to prove up on their lands find themselves unable to do so, and they may be compelled to abandon their rights because of the condition.

This situation was clearly defined at yesterday's meeting, and the homesteaders ask that the Government abandon the financial provision, and cede the lands to the homesteaders.

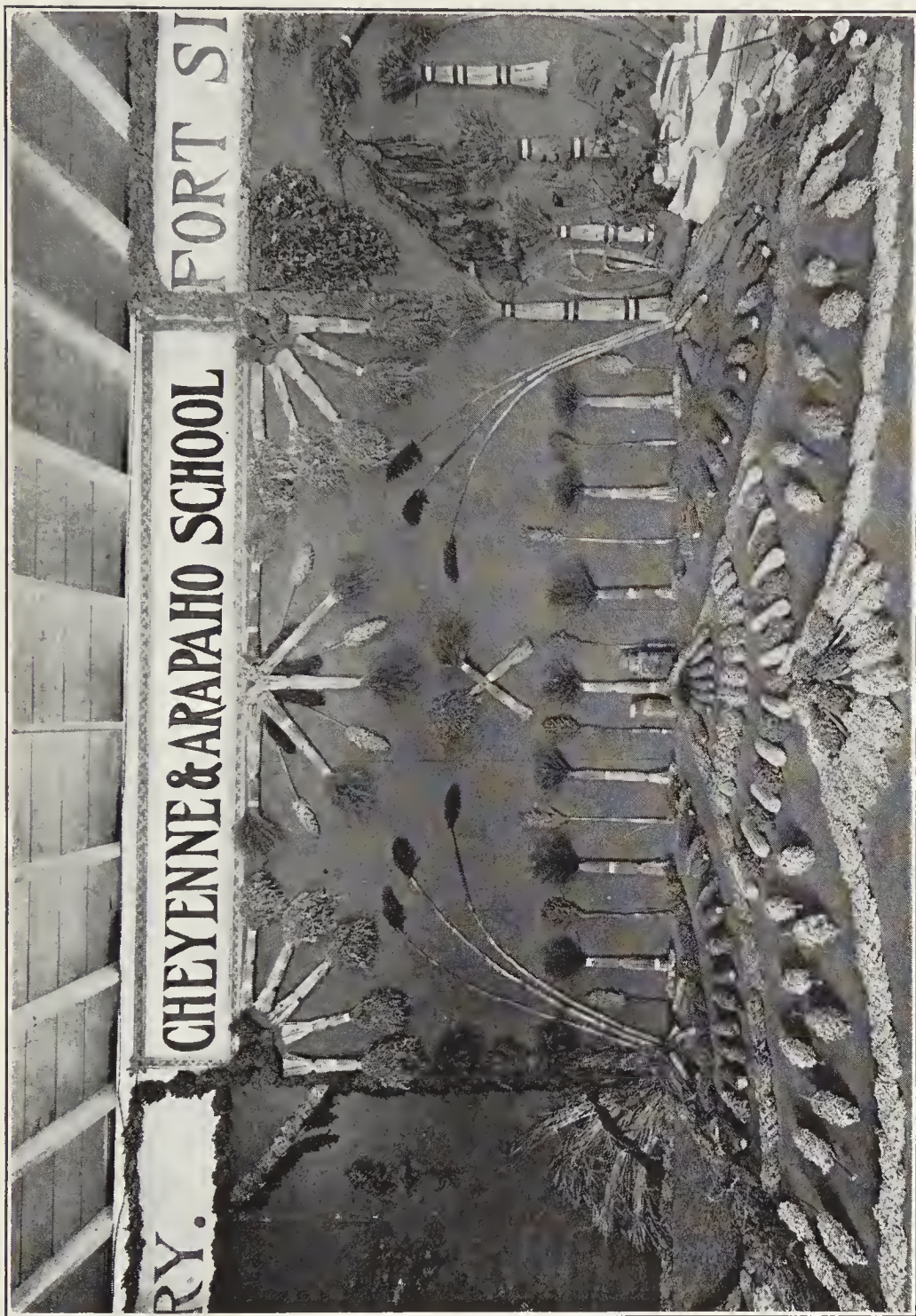
There is a great deal of land on the reservation that has not

been filed upon because of the appraised value which the homesteader would be compelled to pay.

It appears that the homesteaders who were fortunate enough to secure good, unimproved farm lands on the Fort Peck Indian Reservation; Montana, at from \$2.50 to \$7.00 per acre, think they are asked to pay too much. They desire to have the Government relieve them from any further payment—in other words, give them the land. The question naturally arises, Who is to be the loser in the deal—the Government, the Indians, or the settlers? The Government has long since recognized that the land belongs to the Indian; hence the Government has nothing to lose. It has told the Indian that he might select his farm, and that after all the members of the tribe were allotted, the surplus land would be sold and the proceeds paid to him or used for his benefit. In other words, the Government simply volunteered to act as agent for the Indian in the disposal of his surplus lands. In all probability the Indian did not wish to sell his lands. If so, he certainly expected to receive a fair remuneration therefor. The question also arises as to what kindly act the white man has ever done the Indian that the Indian should share his inheritance with him?

Several years ago, when it was the policy of the Government to purchase the Indian's surplus lands outright and in turn sell them to white people, it happened in some cases that the Government did relieve the homesteaders from any payments and give them the lands. In 1893, the Government purchased from a tribe of Indians in one of the Northwestern States about a half million acres of land, paying therefor a little more than \$1,600,000. The land was opened to homestead entry. White men came in with their families and settled upon it. There were a few bad seasons and crop failures, and the homesteaders became discouraged and asked the Government to relieve them from payment. The Government did so. Yet, even today, there are people in that part of the country who look upon the Indian as having been especially favored, inasmuch as the Government, without money or without price, allowed each member of the tribe eighty acres of agricultural land. The truth is that the Indian sold his surplus land to the Government at a very small price, and the Government in turn gave the land to the white man. The white homesteaders in this transaction secured, free of cost, 500,000 acres of land, whereas the Indians were allowed to keep for their own use about 200,000 acres. While these Indians still have all the land they can use profitably, the fact remains that the white man has nothing of which to complain and certainly should not envy the Indian because he was allowed to keep a small part of his own property.

In the year 1909, the surplus land on the Flathead Indian Reservation in Montana, also on the Coeur d'Alene Reservation in Idaho, and on



Agricultural Exhibit, Oklahoma Indian Schools—Oklahoma State Fair, 1915.



Exhibit of Pawnee Indians—Oklahoma State Fair, 1915.

the Spokane Reservation in Washington, was thrown open to homestead entry. One hundred thousand people registered for the drawings. On the Spokane Reservation the appraised value of the land subject to homestead entry was \$25,000. The notary fees alone for the one hundred thousand people who registered, at twenty-five cents each, amounted to just \$25,000. The president of one of the great transcontinental railways stated sometime after the opening of these reservations that the people had been swindled; that they had paid out more money for transportation, hotel expenses, and filing fees than the land was worth; and that for his part, if the other railways would be willing to do the same, he would gladly refund the cost of the railroad fare to all persons who made the trip over his line for the purpose of taking a chance at drawing a quarter section of land on these Indian reservations.

Indian reservations are opened to settlement largely because of pressure brought to bear by white citizens of the States in which reservations are located with the view of bringing in new settlers and opening up the country. It is conceded that the land belongs to the Indians. There is now little demand for unimproved land, and the Indians are very much opposed to selling large areas of land at this time. Many of them desire to keep their unallotted land for their children.

There is still a great deal of land, it is said, on the Fort Peck Reservation which is subject to homestead entry. The Blackfeet Reservation, in Montana, is also being looked upon by many white people with longing eyes. It is a cold, bleak country, and if the white man cannot make farming pay on the Fort Peck Reservation, it is difficult to understand how he could do so on the Blackfeet Reservation.

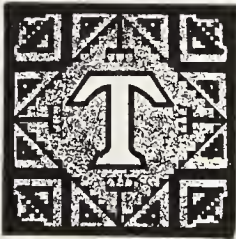
If the welfare of the Indian is to be considered and his future protected, great care should be exercised in the disposal of his surplus lands. Many friends of the Indian, who are closely associated with him and who are in position to look at the matter from the Indian's viewpoint, are of the opinion that the surplus lands on the Indian reservations, if they must be sold, should be advertised and sold at public auction to the highest bidder, just as the several States sell their school lands. In that way, they contend, the Indian would receive full market value for his land, and it would bring among them a class of people better able to improve and cultivate it. Indians are continually complaining that the cost of classifying, appraising, and selling their lands has, in the past, been too great, and that after deducting these expenses they have received very little in the end for it, especially so since the price is usually merely nominal as compared with what similar unimproved lands off the reservation are sold for by the States. This is a matter that should engage the thoughtful attention of all persons who are interested in the welfare of the Indian, and who are desirous of seeing him receive fair, just, and honest treatment.



Indian Industrial Fairs

Press Comments

INDIAN FAIRS



HOSE who decline to believe in any other kind of Indian than that certified and indorsed by Fenimore Cooper may be interested to learn of the progress that modern Indians are making in the field of agriculture. What they have accomplished in this direction is becoming more generally known through the inauguration of Indian fairs, sanctioned by the Indian Office at Washington and fostered and promoted by it.

The purpose of these fairs is to encourage the Indians in farming, the production of live stock, and other industrial activities by stimulating rivalry and competition among them.

The fairs, which take the place of the well and unfavorably known Indian "fiesta," are in charge of the superintendents on the several Indian reservations. They are patterned after the white man's county fairs, with the undesirable features eliminated. Gambling, liquor, and

dancing are prohibited; horse races, if any are held, are limited to two a day. The exhibits for the most part consist of farm products of all kinds, live stock, Indian handiwork, culinary products, sewing, the work of Indian children in the schools, baby shows, and similar exhibits. For the best exhibits generous prizes are offered of cash and useful things. In addition, a greatly prized certificate of merit is sent to the winners by the Indian Office at Washington.

Experts from the various State agricultural colleges take occasion at these times to give lectures, in some cases illustrated by slides or moving pictures. Most of the fairs are financed locally by means of gate receipts, voluntary subscriptions, and advertising in programs; in a few cases, however, the Indian Office has given aid from funds at its disposal. The first Indian fair was held on the Crow Reservation in Montana in the fall of 1905, while this year nearly one hundred fairs were held.

On most of the reservations holding fairs there is a regular organized "Indian Fair Association," with Indian officers, who manage it under the supervision of the superintendent of the reservation, thus making the Indians feel that the fair is their own enterprise, for the success of which they alone are responsible. The superintendent of one of the large reservations in Arizona, reporting to the Commissioner of Indian Affairs in Washington concerning a fair under his direction, says:

The event passed off without a single incident of disorder or disturbance of any sort. There was not a single instance of drunkenness, and no evidence was to be seen of drinking on the part of a single Indian. No extra police were employed, but two special liquor officers were on the ground incognito, yet failed to make a single arrest. This showing speaks volumes in favor of the Indians. Could a white assemblage of similar size or duration make as good a showing?

Another reservation superintendent, reporting to the Commissioner regarding the benefit of these fairs and their results, says:

There can be no question as to the benefit to be derived by the Indians from these fairs. They arouse ambition, and thereby stimulate effort and inspire competition. The expression—orthography not vouched for—'*E-ke-da-go-ba-gon-sna*' (I'll beat him next year), heard on every hand, clearly denotes the spirit of rivalry engendered. At the outset the Indians were in the dark as to the meaning and purpose of the fair, but they are now wide awake.

The Indian Office keeps in close touch with the work and progress of these exhibits, and issues certain orders to the superintendents that have

to be observed. For instance, the Office insists that distinctly Indian fairs shall be limited to three days, but where the Indians join in other fairs the local practice of course prevails.

The campaign being carried on by the Indian Office for the Indian's industrial development anticipates the passing of the Indian fairs in favor of the county and State fairs, in which the Indian farmers on equal terms will compete with the white man. In many cases this has already been done, and with no discredit to the Indian. At the New State Fair held in 1913 at Muskogee, Oklahoma, Jack Postoak, a full-blooded Mississippi Choctaw Indian, won first prize for cotton, and at the International Dry Farming Congress held at Tulsa, Oklahoma, the same Indian won a special prize for the best individual farmer's exhibit of cotton. Many other such instances are on record at the Indian Office.—*The Outlook*.

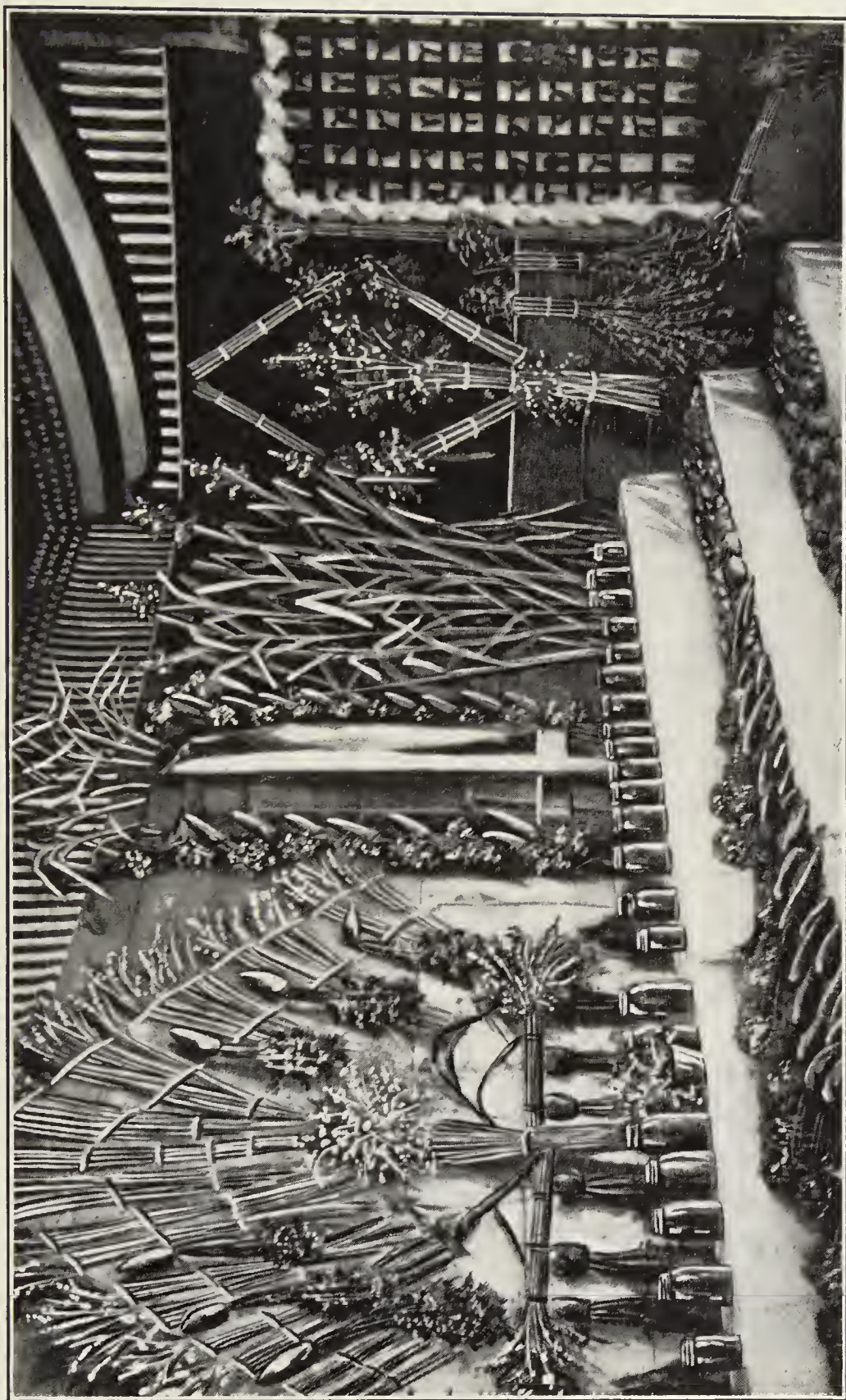
Exhibits Indicate Indians are Progressing.

THE splendid Indian exhibits at the State Fair have demonstrated to all who saw them the capacity of the red man for progress and success in the labors of civilized life. The Indian can no longer be classed as a privileged loafer or as a child at the mercy of grafters. He has learned to work and to think for himself, and under the care of the Government has assimilated his lessons so rapidly as almost to outstrip his teacher in some respects.

Heavily handicapped by ignorance, by superstition, and by the sheltered life under a paternal Government, he has been delayed in the race more than his natural capacity would seem to warrant. But this period of waiting will soon be ended, and the red man will be in all respects a citizen and an equal in the State. The question is: "What will he bring to civilized life that will help build up the commonwealth of Oklahoma?"

We have long been accustomed to accept the contributions of the Indian without giving him much credit for them. We are apt to forget that the canoe, the snowshoe, the moccasin, and the tepee would be unknown but for him. We are proud of being an inventive race, yet we give him little credit for these inventions, which are quite unrivaled in their own field, yet this same inventive genius and skill in manufacture will be a part of the Indian's contribution to civilized life.

In his natural state the Indian had to make everything he used—tools, weapons, clothing, shelter, utensils of all sorts. There was no store where he could buy things ready made, no servant class, no factory. The result is that he has a wonderful aptness at handicraft and skill in manufacture. This will be another contribution to our civilization, and one which is especially valuable and rare now that so many of our products are turned out by machines. His skill in design and decorative art will be a welcome



A Corner of the Exhibit Hall at Red Cliff Reservation Indian Fair, 1915.



Vegetables Grown Without Irrigation—Average Annual Rainfall 10 to 12 Inches—Umatilla Indian School, Oregon



Vegetable Garden, Umatilla Indian School, Oregon.

When The Crops Are In.



HERE'S a kind of happy feelin' creeps down
in a feller when
He's got his punkins gathered and the
haymow's full agen;
There's hope in all the breezes that come
blowin' from the hill,
And you git to kind of thinkin' God is up there somewhere
still.

What a purty sight the wheat is as it's piled up in the
bin?

Oh, it's good to be a farmer when the crops are in!

It's lively in the city, and it's very quiet here;
There the hurry and the racket keep again' all the year.
There most every day's excitin', and they get it up at
night,

Everywhere a person gazes there is some uncommon
sight.

And I s'pose it's never lonesome livin' round the haunts
of sin;

But the city people never have their crops all in.

There's many a day of toilin', and there's many an ache
an' pain,

And there's lots and lots of frettin' at the dryness or
the rain,

There's the weeds and worms and insects the farmer has
to fight,

But the good Lord doesn't often fail to pull 'em through
all right;

And the sweetest satisfaction that a mortal man can win.
Sort of hovers round the farmer when the crops are in.

FRANK H. SWEET

Remaking the American

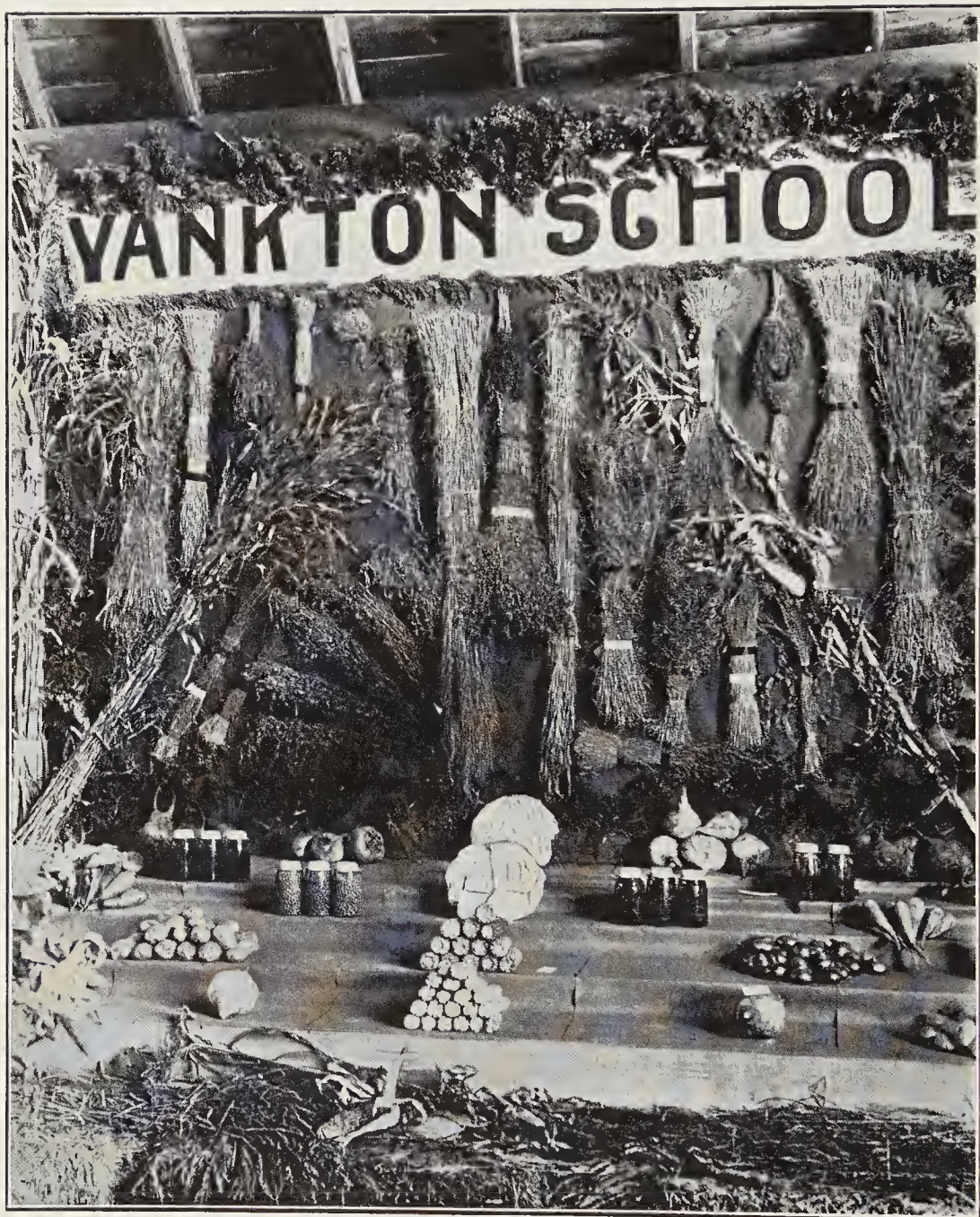
THE Indian problem is incomparably larger to-day than it was when the Cherokees were gathered up from the Southern States and sent into the unknown across the Mississippi. In 1830 the problem was how to get the Indian out of the way. To-day the problem is how to make him really a part of the Nation. This blend of wisdom, dignity, and childishness, this creature of a non-commercial age, has been brought into a new day when all must live by conforming to a system that is as foreign to him as the life of the Buddhistic ascetic would be to us. Slowly through a century and more of tortuous experience he has come to see that it is not our purpose to do him harm; but he must learn to find his place in an economy that antagonizes every tradition of his ten thousand years of history.

How, then, are we to get into the mind of this soldier-sportsman the fact that the old order has passed away and that the gentleman of to-day earns his right to live by his usefulness—that the American can not be a man and a ward at the same time?

HON. FRANKLIN K. LANE
Secretary of the Interior.



Agricultural Exhibit, Nez Perce Indians, Lewiston—Idaho, Fair 1915.



Yankton Indian School Agricultural Exhibit—South Dakota State Fair, 1915.

gift, as anyone who has seen the wonderful complicated and beautiful designs of the best Indian beadwork will readily admit.

The red man will bring also his gift for social life. He is a great lover of his relatives and friends, and spends a vast amount of time in visiting them. This capacity for family affection and friendship is another trait that makes the Indian a welcome member of the citizenship of the State. He is also a very religious person, and indeed, the tenacity with which he clings to the faith of his fathers has been one of the principal stumbling blocks in his progress toward civilization. The same earnestness and faith when turned toward a more worthy creed and moral code will add an element of strength to the religious life of the community.

Indian tribes have characteristics as various as European nations and each will have its own special contributions to make to the intellectual and social life of the State.—*Oklahoman*.

Great Work of Indian Schools is Well Shown at State Fair.

AMONG the infinite variety of remarkable features of New Mexico's biggest and best State Fair it is safe to say that none is more remarkable, and certainly none more interesting, than the big Indian display gathered by Superintendent Reuben Perry, of the Albuquerque Indian School, the chairman of the committee having this branch of the fair in charge.

Those who still think of the Indian as an illiterate savage, and those who have an idea that too much money is being spent by Uncle Sam in elevating his status, have something to learn by visiting the Indian tent at the fair. For instance, did you know that Eskanada Spencer, a pure-blood Navajo boy, has made a buffet that is equal to the best that could be turned out from Grand Rapids, and that he and other students of the Albuquerque Indian School have on display at the fair a collection of furniture, consisting of sideboards, dressers, chairs, settees, and divans, that the richest man in Albuquerque would be glad to have in his drawing room?

The progress that is being made by the Indians under the intelligent tutelage of high-class teachers is almost incredible. The practical side of things is the one that is most stressed. Little time is wasted in attempting to drill Lo in the classics, for it is considered of far more importance that he should be taught to be a good farmer and that his wife and daughter should know how to make a good loaf of bread than that they should become proficient in Greek and Latin.

And when one looks over the remarkable display that is now on exhibit at the fair grounds any idea that money spent on the development of the Indian is not well spent will immediately vanish. Any work that will

bring about the improvement that is shown under the Indian tent is work well worth while, at whatever cost.—*Albuquerque (N. Mex.) Journal*.

Indians Win From the White Women.

THE second best pie exhibited at the State Fair was baked by an Indian woman, Mrs. Alma Fiander, of White Swan. It was not a pie baked for competitive purposes, but one which Mrs. Fiander had prepared for her family dinner on the day Don M. Carr, Superintendent of the Ft. Yakima Indian Agency, visited her and asked that it be taken to the fair. What is more, it is a dried-apple pie.

Not only as pie makers but as canners of fruit and vegetables do the Indian women show themselves worthy rivals of their white sisters. The second award for the best collection of not less than 10 jars of canned fruit, and the second prize for a jar of canned vegetables, went to reservation women and that, too, in classes where there were numerous entries. The winner for canned fruit is Mrs. Ella Briggs, of White Swan, and for vegetables Polly Brown, of Wapato.—*The Yakima (Wash.) Republic*.

Indian Exhibits Mark new Agricultural Era.

CATO SELLS, Commissioner of Indian affairs, is cooperating with the Mitchell Corn Palace officials this year in the big Indian exhibit. He has a two-fold object, the first of which is to help the Corn Palace, and the second is to demonstrate graphically the kind of work that the progressive Indians of South Dakota are doing, and bring to the attention of visitors this work; also the fact that there are two classes among the Indians, the same as among other races of people.

Before Mr. Sells adopted this method of showing the fruits of the Indians' labors, about the only idea that many people had of Indians was obtained from visits to "wild west" shows, where the nonprogressive class, in paint and feathers, gave fake dances, according to the direction of their employers, at so much per day. Such exhibitions have passed, and agricultural and commercial products by the Indians have taken their places.

Thousands of acres of South Dakota land is owned and being farmed by progressive Indians on the different reservations, and Mr. Sells, as head of the Indian department for the Federal Government, is insisting on more and better farming.

Some idea of the extent of this work can be gathered from the size of the reservations represented in the exhibits in the Corn Palace.

The Pine Ridge Agency has about 7,000 Indians. Yankton Agency has about 1,800 Indians and the Cheyenne River Agency has nearly 4,000 Indians. The balance of the exhibit is taken from the different

Indian schools and agencies in the State, and represents about 20,000 Indians, exclusive of those named.

There is no financial gain in the preparing of these exhibits, which are purely educational and illustrative of the work being done for the Indians, in helping them to help themselves. They show the progress the Indians are making and create respect and consideration for them and draw attention to the work they are doing in building up their portion of the State and adding their mite to its wealth, both from a financial standpoint and substantial citizenship.

The exhibit itself covers 85 lineal feet of wall space on the east side of the Corn Palace, in one of the striking locations. It shows a complete variety of small grains, forage, vegetables, and fruits.—*Mitchell (S. Dak.) Daily Republican.*

The Big Indian Fair At Odanah.

A CAREFUL inspection of the fine agricultural exhibits and the live stock at the Odanah Indian Fair would banish forever the idea that the Indian is the lazy, shiftless individual that some have strongly credited him to be. The "war-whoop" stage of his life is past and has long been an obsolete quantity. His advancement along the lines of agriculture particularly is in evidence on the reservation. This advancement can readily be seen at the fair, which is a big event at Odanah. Here an excellent illustration of the results attained by the Indian farmers can be obtained. A ready insight in the progress of the wards of Uncle Sam is secured by a visit to the fair, and that Ashland people were interested in this progress was clearly evidenced when in the vicinity of a thousand people from this city attended.

The vegetable exhibit was very good. The showing of grains was excellent. If any State farmer would like to know just what the Indian can do in the way of growing grain, all that is necessary for him to do is to take in the annual fairs on the reservation.

The sewing and fancy work exhibits were up to the standard. The ability of the Indian women in this regard was clearly shown. Her white sisters who visited the exhibit building cast envious glances on the fine embroidery work. The exhibit showing the product of the cook's art, although not very extensive, was nevertheless good. As usual the bead work deserves commendation, as some exhibits in this feature were in evidence.

The Indian, as we all know, has gained an enviable reputation for his fine horses. Some of the finest draft horses that have ever been exhibited were lined up for yards. The spectators continually commented on the fine animals. The other live stock exhibits were up to the average. The showing of poultry was also good.—*Ashland (Wis.) Daily Press*

INDIAN CHAMPION CANNERS.

Girls from Chemawa School Win Contest Over White Teams of Four States.



HERE are some "real live Indians" out in Oregon. They are entering the Club work with as much enthusiasm as their paler faced sisters in any part of the country. In fact, the Indian girls from Chemawa school beat all the other club girls in a three day canning contest at the Manufacturers and Land Products Show at Portland. They not only won the first prize of fifty dollars for team work against several other girl club teams of the Northwest, but they also carried off several hundred dollars worth of prizes of value that were given by Portland firms for individual work in canning.

The Chemawa girls had been entered in the state fair club contests earlier in the year, and had come out second. They were not the girls to be downcast by a beating, however, even if there was but one team that was better than they, and they worked even harder to get ready for the big contest at Portland. At this contest they again competed against the champion team from the Pleasant Home High School in Lane County.

During the three days' contest, salmon, beets, greens, grapes, cauliflower, and nearly everything else that is canned in this age of putting everything into the can that grows in the garden, or on four feet on the farm, were used in the demonstrations.

The Government's Indian schools at various points have boys and girls entered in club activities, though the work of the Chemawa maidens in beating their white sisters in open contests marks the highest development at any of the Indian schools.

At the Twin Lakes day school for Indians on the White Earth Reservation in Minnesota, the pupils raised chickens. An old incubator and some eggs were furnished the teacher and he gave twenty-four fine Barred Rock chickens to seven of the girls of the school, no two girls being from the same family. He then offered a prize of one dollar to the pupil who would make her chick weigh the most by the first week in September, giving a second prize of fifty cents. Sixteen chickens were exhibited on September 4th, these ranging in weight from one and one-half to two and three-fourth pounds. Dora Smith, nine years old, won first prize, her three chickens weighing seven and two-third pounds.

Mr. Cato Sells, Commissioner of Indian Affairs, Department of the Interior, is more than pleased with the progress that the Indian boys and girls are making in educational work that is aiming them toward the farm-

ing business. "Superintendents are directed to give immediate attention to the matter of arranging for pupils' gardens in order that efficient instruction may be given in gardening," says an order to superintendents of Indian schools, issued from the Office of Indian Affairs. "Whenever it is practicable, they should be under the control of the academic teachers, although this is not absolutely essential."

This year there are several hundred Indian boys and girls, but especially girls, entered in Club work in Minnesota, Oregon, Arizona, and other states. Now that the original Americans have come to the front in a genuine American movement, we may look for a general enthusiasm among Indian farm boys and girls. It will mean that these Indian farmers will soon be tilling their farms on business lines and running them properly instead of allowing unscrupulous white men to prey on their ignorance.—*The Farming Business (Chicago)*.

Indian Cooks.

THE Washington State papers are commenting on the fact that so many Indian women carried off culinary honors at the last State fair. The second best pie exhibited was baked by an Indian woman, Mrs. Alma Frander of White Swan. Moreover it was not a pie baked for competitive purposes, but one which Mrs. Fiander had prepared for her family dinner on the day Don M. Carr, of the Ft. Simcoe Agency, visited her and asked that she take it to the fair. This prize-winning pastry was a dried apple pie.

Not only as pie makers but as canners of fruit and vegetables the Indian women showed themselves worthy rivals of the white sisters. The second award for the best collection of not less than ten jars of canned fruit, and the second prize for a jar of canned vegetables, went to reservation women and that, too, in classes where there were numerous entries.—*Nashville (Tenn.) Banner*.

Ute Indians Are Progressing.

IT seems that at last the Indian is coming to understand the truth of the saying—by the sweat of thy brow thou shall eat bread, and are taking hold of their farm work this season with a vim and energy that is astonishing to the white brethren who have known the red man mainly for his laziness. It is indeed surprising to one to get out for a day and cover as much of the valley as possible to see just what they have accomplished in the brief time since spring opened.

To get the Indians on a self-supporting footing is the end toward which the Government officials and employees in the Service are now working. Heretofore either because of lax and inefficient administration of

affairs or the lack of necessary incentive, but few of them have made more than a desultory, half-hearted attempt at farming and a scattering few have gone into stock raising on a small scale, and as to actually earning a living on an allotment, those who attained this state of civilization could be counted on the fingers of one hand. The allotted Indian land comprises nearly all of the best farming land in the Pine River Valley and for this to lie in waste has been shameful. So the change is surely a welcome one.

More than 700 acres of new land have been cleared and put into various crops, nearly double the acreage farmed previously; 1,500 acres have been fenced and 400 acres more will be fenced this summer and fall; several new houses have been built, and many other improvements are under way.

The total acreage in crops farmed by the Southern Utes this year runs well toward 2,000 acres and the alfalfa, wheat, oats, beans, and potatoes growing thereon look well indeed, considering the haphazard system that has ruled previously.

In addition to increasing the acreage farmed, 32 more Indians have gone on their allotments who never before as much as made a pretense at farming anywhere.

If the present policy of dealing with the Ute is continued in a few years this valley will be hard to recognize as the same country.

We can now look forward to the time when we will point with pride to the many well kept farms of our Ute neighbors and when we will be able to consider these people as citizens and assets to our community from any standpoint.—*Ignacio (Colo.) Chieftain.*

The Standing Rock Indian Fair.

“THE Indian Fair held at Standing Rock Agency, September 8 to 10, stands in a class by itself,” says J. H. Worst, president of the North Dakota Agricultural College. “This agricultural fair is financed and managed in all its details by the Indians themselves, and the exhibits of farm and garden crops would do credit in volume, variety, and quality to any white man’s county fair. The livestock on exhibition consisted of 36 horses and colts and 10 cows and calves, together with a fair exhibit of geese, ducks, guineas, and some half dozen breeds of chickens. The horses and cattle were not up to the highest standard of breeding, yet the improvement, especially in horses, over the ponies in vogue a few years ago, was quite noticeable. The horses now bred are very fair grades and perhaps as heavy as Indians require for general purposes.

“One noticeable feature was the absence of Indians at the fair from localities where threshing operations were in progress. The belief that

Indians will neglect their work to assemble for even a fair of their own management was substantially refuted in many instances, nevertheless those Indians not pressed with home duties were at the fair in great numbers, and a more enthusiastic lot of exhibitors are seldom found than at this particular fair.

"I am of the opinion that fairs, such as are annually conducted by the Indians of Standing Rock Agency, go a long way toward enlisting the red man's interest in agriculture and the possibility of his becoming a self-supporting citizen.

"It goes without saying, however, that Major C. Covey exerts a potent influence on account of his attitude toward every practical measure looking toward the advancement of the Indian in the direction of a self-supporting and respectable citizen. For to this it must ultimately come, else the Indian problem will remain unsolved.

"I can conceive of no movement that will prove more helpful to the Agency Indians than the spirit of enterprise this agricultural fair inculcates."—*Bismarck (N. Dak.) Northern Farmer.*

The Indian Exhibit.

AMONG the many fine exhibits at the Western Montana Fair, none have occasioned more favorable comments than that of the Flat-heads who have installed an agricultural exhibit that in itself will discount the average county fair.

The showing made of the products of Indian farmers is highly creditable to the Indians. The exhibit of Indian handicraft is both interesting and artistic.

The time and money spent by the officials of the Indian Bureau in assembling this truly creditable exhibit is to be commended. It is not only a demonstration of what the Indians can and will do, when given proper encouragement, but is an incentive to them for doing still better things.—*The Daily Missoulian.*

Indian Agricultural Exhibits.

THE Indian agricultural exhibits at the Oklahoma State Fair show an improvement this year in both number and quality. The effort last year was the maiden attempt in this line, and no exhibit on the grounds created more interest than the display of the red men, who are rapidly emerging from the manner of living of the past and devoting themselves to the pursuits of the white man with an aptitude that heralds great success in farming, as the present exhibit teaches. The exhibit is in charge of E. A. Porter, principal teacher of agriculture in the United States Indian School at Chilocco, Okla.—*The Oklahoman (Oklahoma City).*

HELPING INDIANS TO UNDERSTAND FARMING BETTER.

State Agricultural Colleges Cooperate—Campaigning for Better Homes and Better Living Among Indians.



WHETHER the reservation Indians in the various parts of the United States where general agriculture can be successfully carried on are open to helpful hints from the State colleges of agriculture and experiment stations, is a matter now being tried out in several places. This better farming campaign among the red men has been developed somewhat during the past year by the Indian Service of the Department of the Interior, of which Cato Sells is the chief.

The United States Department of Agriculture and the extension departments of some of the western agricultural colleges are cooperating in the work. This cooperation has taken the form of plans for boys' and girls' corn and canning clubs, cooking exhibitions, talks on general farming, and the sending of agricultural bulletins to the younger generation of Indians.

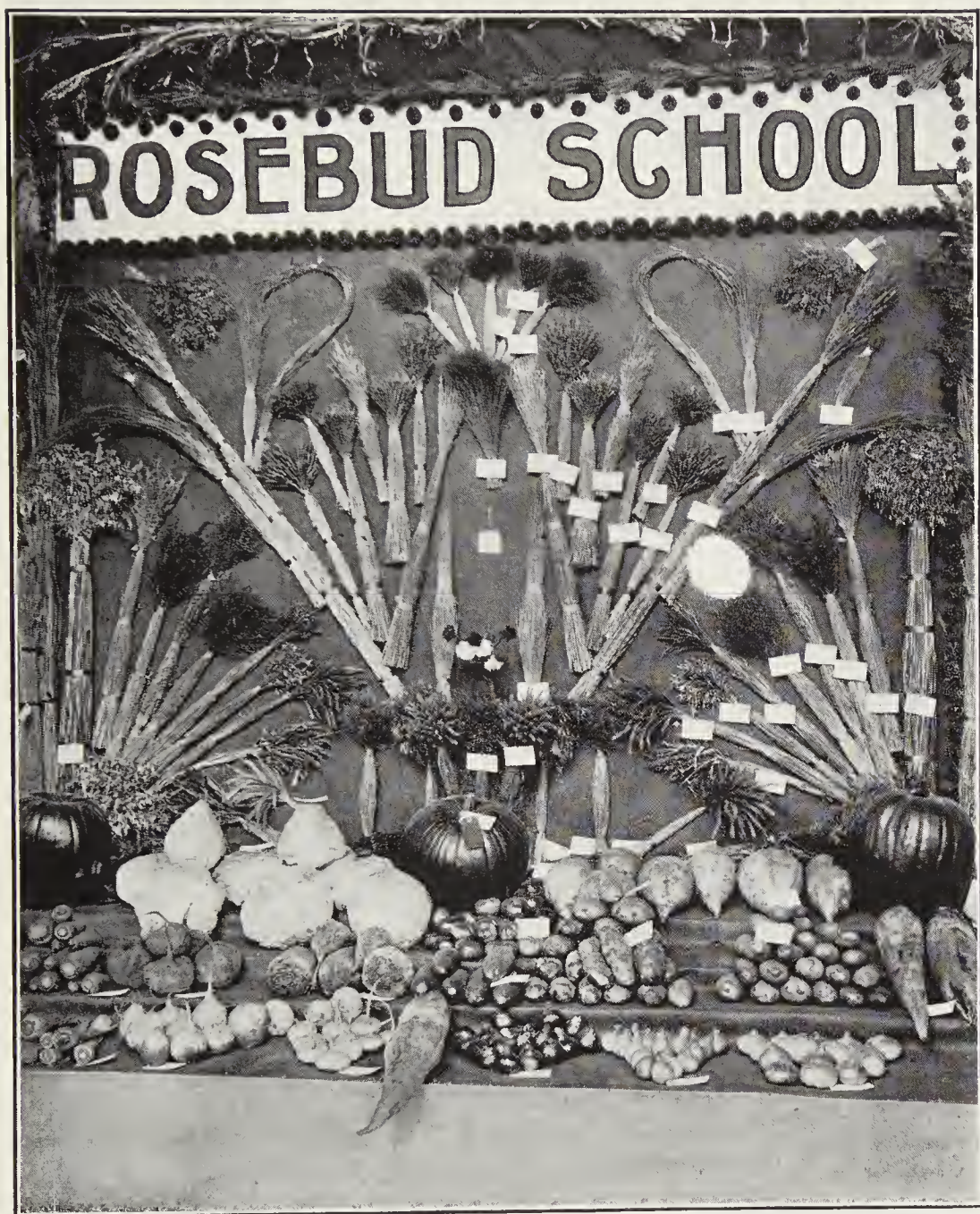
In the States of Oklahoma and Nebraska the county farm agents have placed themselves at the service of the men who are in charge of agricultural work on the Indian reservations within their territory. The matter of extending this service to other States is under consideration.

Superintendents of Indian reservations that lie near branch farms of the State experiment stations often avail themselves of the practical work being carried on there. An instance of this is the La Pointe Reservation near Ashland, Wis., where Superintendent P. S. Everett is keeping in close touch with the work of the northern branch experiment station of the Wisconsin College of Agriculture, which is doing much to further the cause of agriculture in this particular locality.

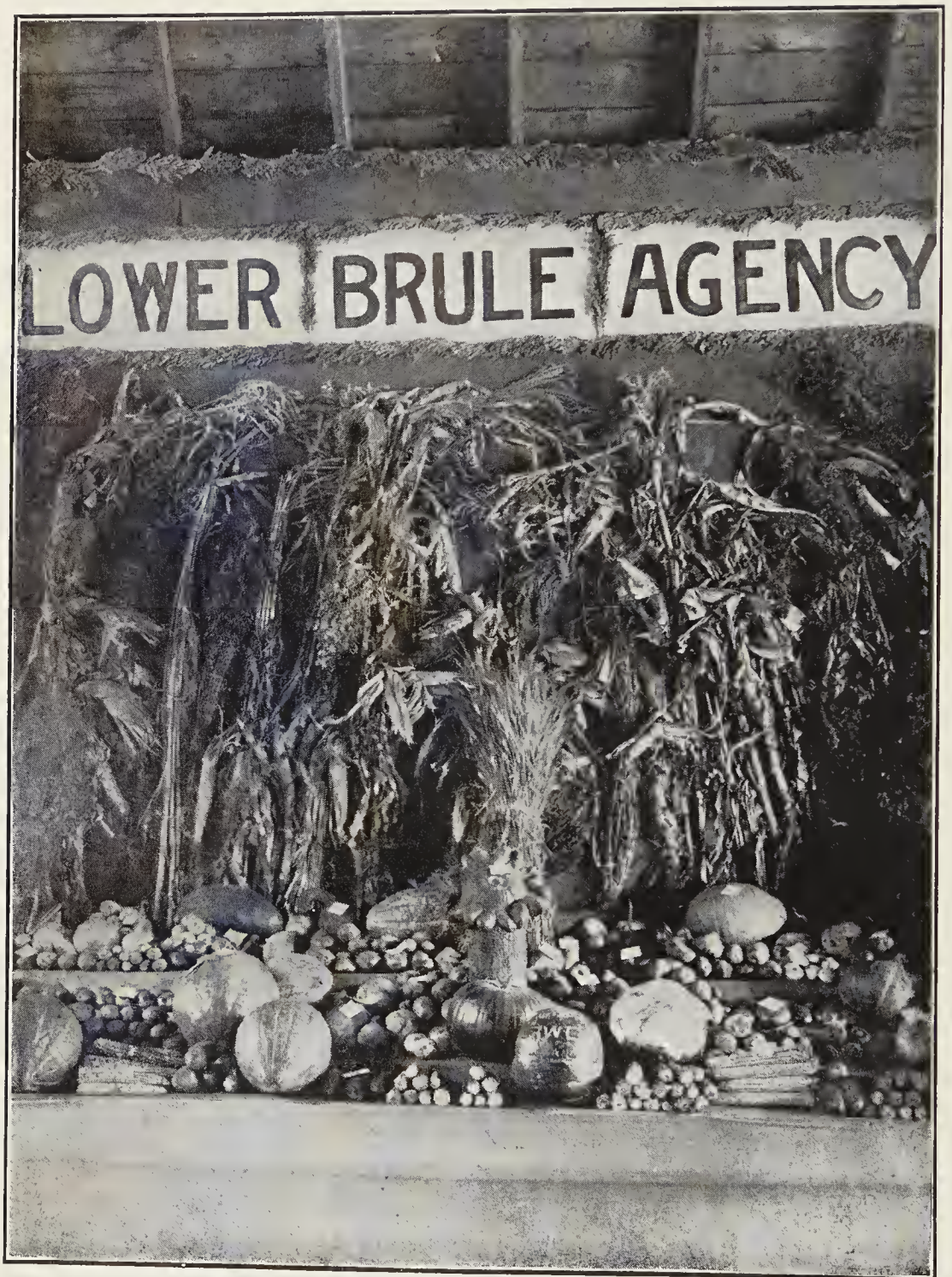
In speaking of the problem of educating the Indian farmers, Cato Sells says: "Bright, cheerful, optimistic talks in plain and straightforward language by practical farmers, school-teachers, or experiment station workers are needed on the Indian reservations during the winter season. These meetings should be of the greatest value, not only in maintaining and increasing the industrial enthusiasm of the Indians, but it should also present a splendid chance to push the campaign for better homes, and better living among them."—*Christian Science Monitor*.

Piutes Prospering.

FEW of us realize the fast growing civilization of our Walker River Indians and that they are fast becoming good farmers and self-sustaining. The time was here in Mason Valley when the Piute was willing to



Agricultural Exhibit of Rosebud Indian School at 1915 South Dakota State Fair.



Indian Exhibit—South Dakota State Fair, 1915.

Home and a Garden

THE two most fundamental incentives animating the normal man after the fires of youth cool down are the love of private ownership and the love of a home. Satisfy these instincts and contentment is not far off. And they are not so hard to satisfy.

Give men a home and a garden, be it ever so humble, and you appeal to elemental instincts. They are drawn out under the influence of the sun and the sky and of growing things. And he who plants in his own garden reaps not only food for his table, but food for his soul. He cultivates hope and faith and patience, the great garden trinity. Hope springs eternal in the garden. If our corn and potatoes are not fine this year, watch us next year. In a word, the garden humanizes. It feeds that reactive spontaneity in the human soul, without which life is nought.

O. F. HERSHEY.

Every Farm a Factory

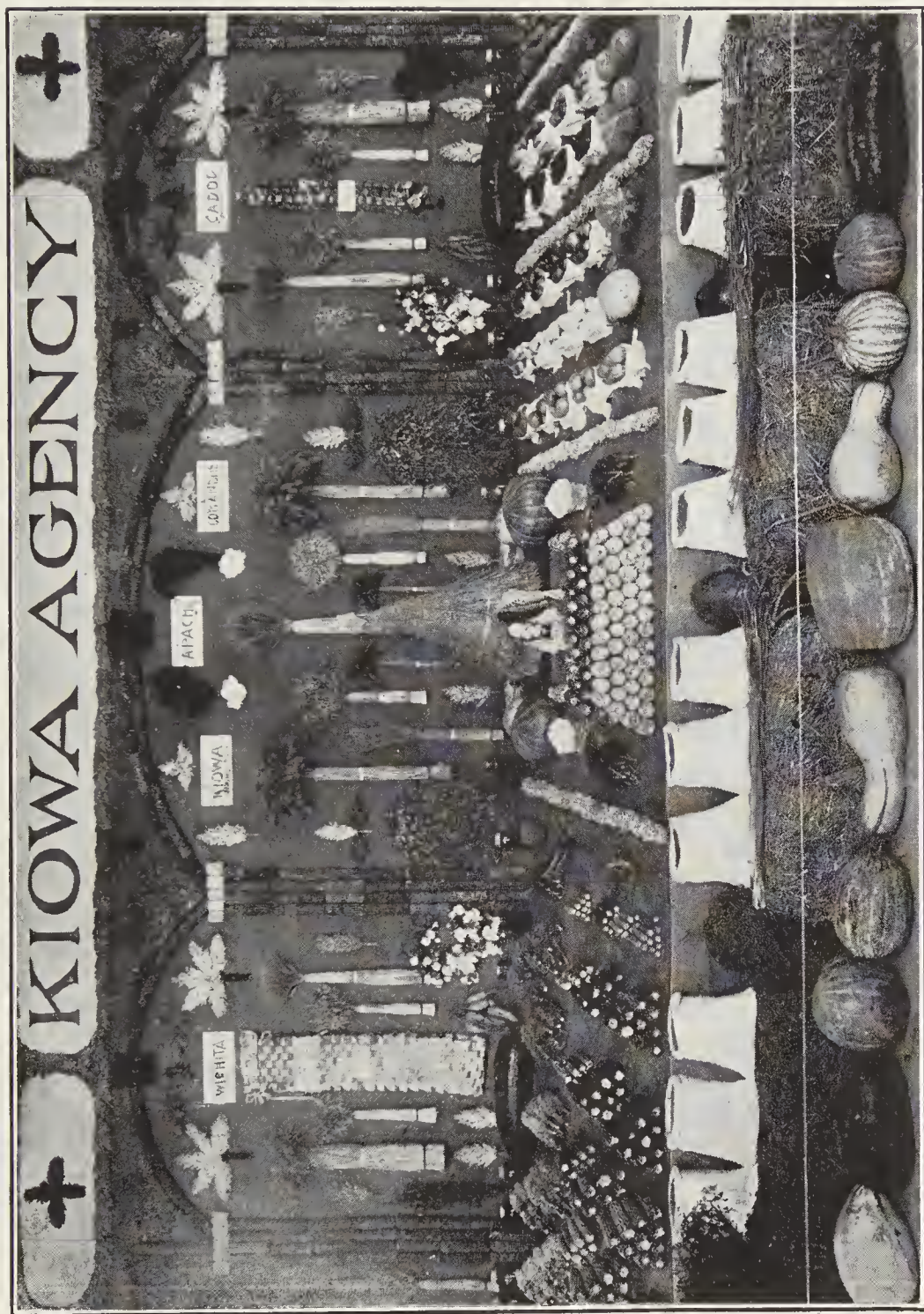


THE opportunity of the town lies in the country. The country can get along without the town, but no town ever has been or ever will be permanently prosperous where the land is poor. The town is built on farm profits, on what farmers produce in excess of their home needs. In fact, towns are liabilities, not assets—consumers, not legitimate producers.

There is but one road to permanent city building—that road leads to the farm. Business is so sympathetic, so sensitive to crop production, that the forecast of a poor wheat or corn crop affects the markets of the world. When the harvest fields smile, the towns wax fat, and factories increase the payroll. Corn, wheat, and hay—beef, pork, and poultry—these are the soil-builders, the home-builders, the builders of great cities.

We must not forget that every farm is a factory, and that in every State there are thousands of these factories which need our thought and effort to make them productive.

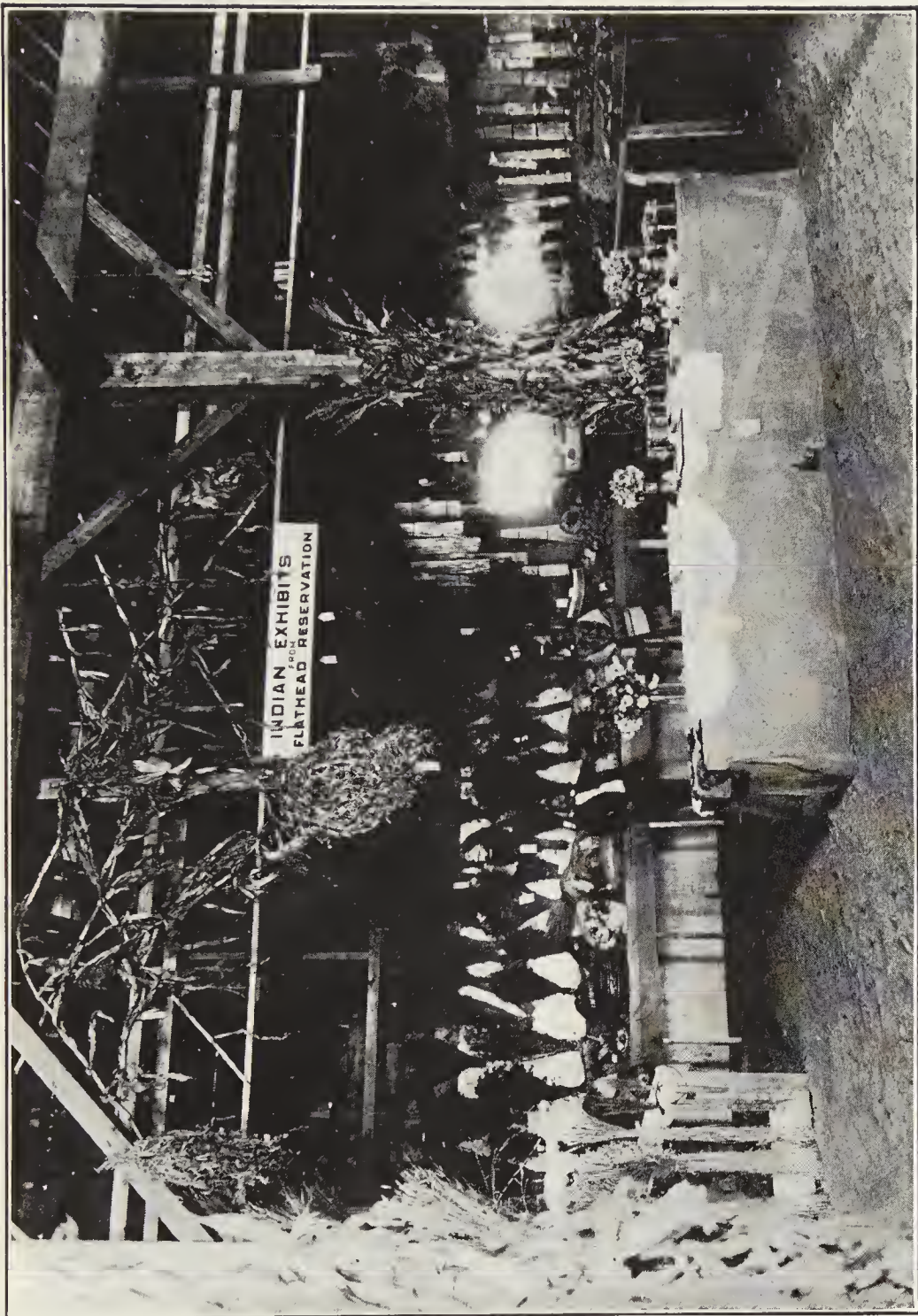
CHARLES M. CARROL



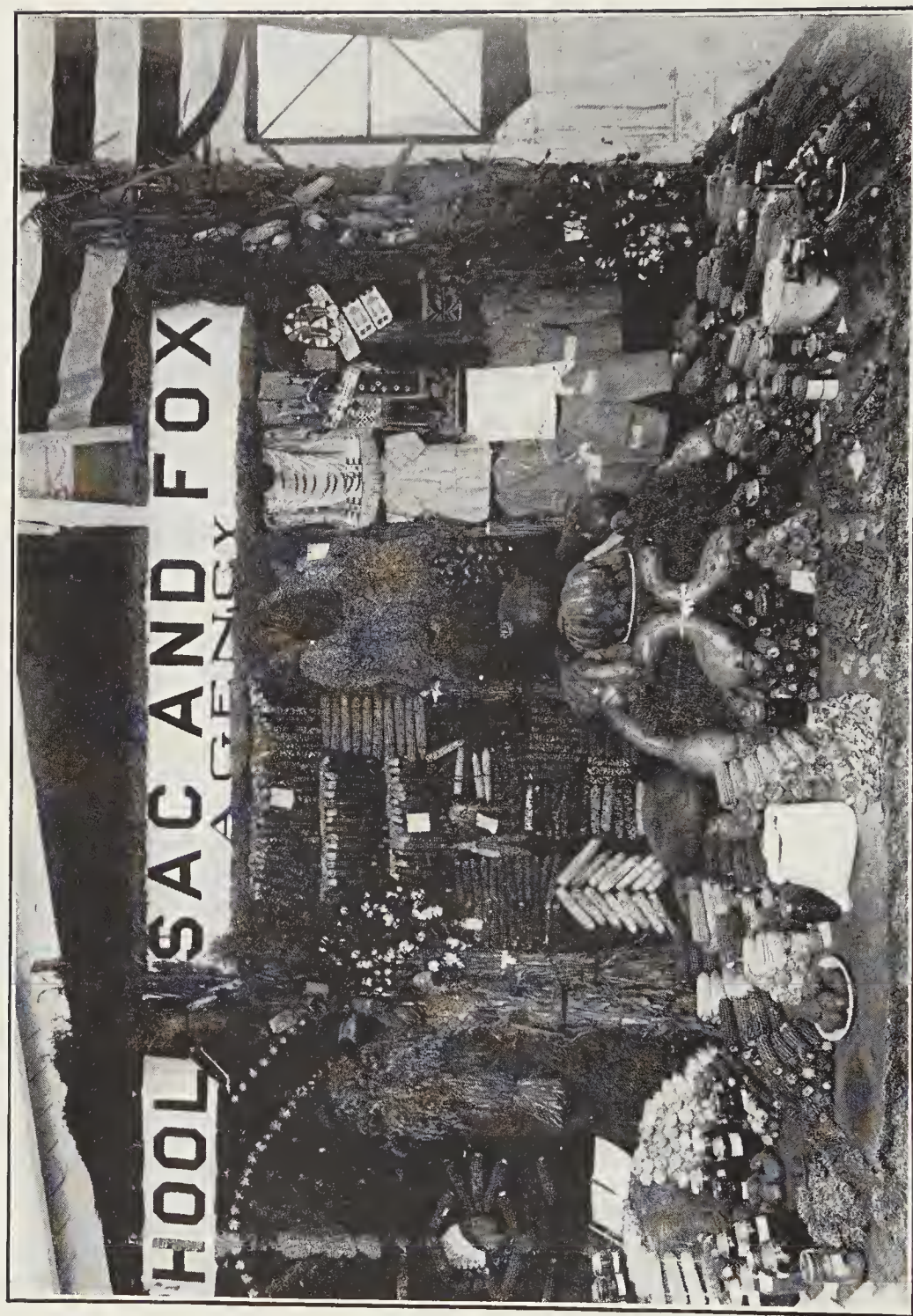
Agricultural Exhibit of Apache, Caddo, Comanche, Kiowa and Wichita Indians—Oklahoma State Fair, 1915.



Agricultural Exhibit—Siletz Indians—Oregon State Fair, 1915.



Indian Exhibit—Montana State Fair, 1915.



Indian Exhibit—Oklahoma State Fair, 1915.

What is Education?



EDUCATION is that training which fits for the duties of life—all the duties—development of mind and muscle, training for citizenship, for home-making, for parenthood, for social and economic duties.

Education is derived from all surroundings and experiences, and cannot be limited by any set term of years, nor any place nor system. It is a progression all through life.

Education has been defined in many ways according to the age and country in which the teacher lived; but when it is all summed up, we find that what people need is the kind of teaching which will make it possible for them to do their part in the world's work.

At Omaha, the chairman of a meeting once asked me, "Why is it that you are preaching corn throughout Iowa?"

And I replied, "To save souls."

There is one great principle: If we are to help the world and humanity, we must help through the things that concern all of the people—through the things that they give the world; their days, their toil, their labor.

P. G. HOLDEN

*Director of Education Work for the International
Harvester Company.*

The Worker



HE rise of the laborer is the rise of Man. The status of the workingman is the real progress of civilization. We used to believe that labor was a curse laid upon the race because of "man's first disobedience."

But now we know that by toil alone the race is redeemed from bondage to Nature, which would not otherwise provide sufficient food for Man, her foster-child. Without work, man would vanish from the earth.

So labor is Man's red badge of courage—the symbol of his acceptance of the challenge of none too friendly Nature.

Despite the ancient "curse," bread was sweet though eaten in the sweat of his brow, while each man worked of his own will to meet his own needs. But bread became bitter when men became the slaves of stronger men, and took their food no longer from the fertile womb of the Universal Mother, but from the grudging hand of their fellowmen.

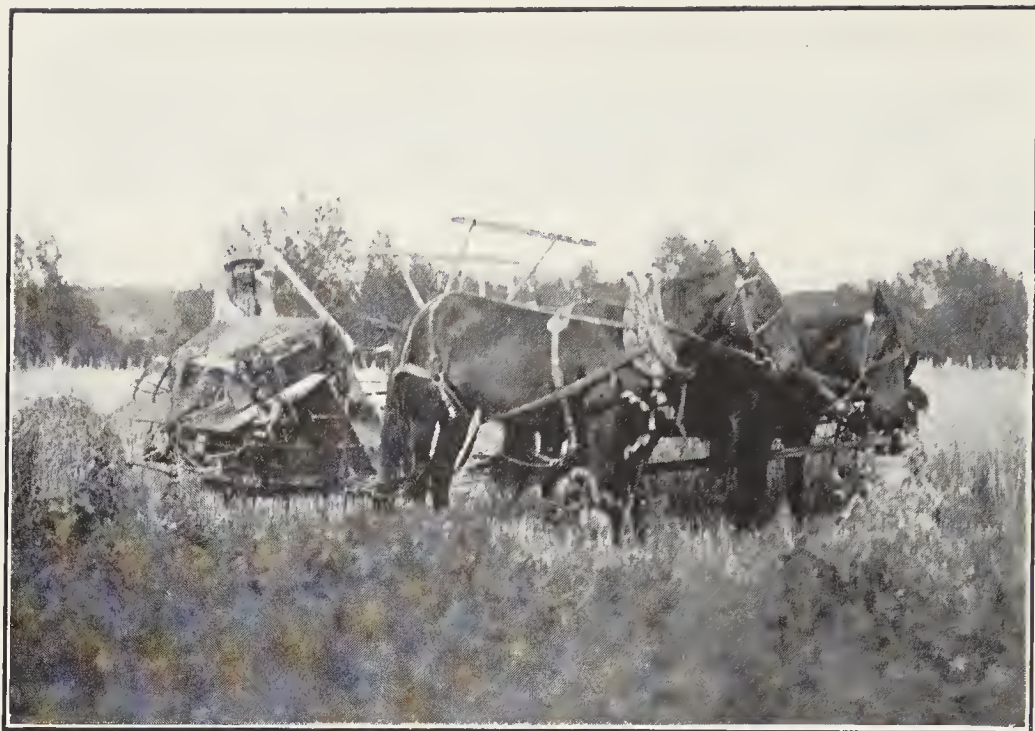
CHARLES FLEISHER.



Full Blood Indian Harvesting His 1915 Wheat Crop, Crow Reservation, Montana.



Indian Wheat Field, 1915 Crop, Crow Reservation, Montana.



Hubert Hollowbreast, Full-Blood Crow Indian, Harvesting his 1915 Wheat Crop.



This Steer was Fed Hay During Part of the Winter and Sold on the Chicago Market Last Year for \$126, Which was \$18 More Than was Received for Similar Steers That Had Not Been Fed Hay.

work for his grub. At the present time he demands and gets as high a rate of pay as any white man, and in some things higher, as the rancher prefers the Indian hay stacker and pays him a higher rate of wages than he does the white man. This year the Indian as a harvest hand will be a scarce article, as most of them having land of their own are cultivating it, having about 1,100 acres in crops. They have about 330 head of cattle, 100 head of good work horses, about 200 Indian ponies, and a few hogs. They are well on the way to prosperity. No free rations are issued excepting to the aged and infirm, blind, crippled, or insane. There are about 400 Indians at the reservation—more than has been for years. Under the present care of Dr. F. J. McKinley they seem well contented in staying there. At any time should they want farm implements of any kind they can purchase them of the department on four years credit without interest, thus giving them an opportunity to stock up and make the ranch pay out for them. This year their farms look as though they were looked after, and if they continue in such work they will have some of us farmers in this valley beat to a frazzle.—*The Yerington (Nev.) Times.*

Indian Exhibit is Evidence of Much Progress.

AT the State Fair and Exposition held in Oklahoma City, Okla., this fall was an interesting Indian agricultural exhibit which set forth the progress the Indian, as a race, is making in the ways of civilization. The exhibits, consisting entirely of the results of Indian labor, filled a building about 50x150 feet in size. All of the Indian agencies in the State save one, as well as twelve of the schools, were represented in this building. This showed an encouraging increase in interest since the exhibit at the previous state fair. Much favorable comment was heard among the visitors at the display. Nearly all of the farm products usually seen at similar exhibits by the white man were displayed, including grains, cotton, grasses, fruits, vegetables, and peanuts. There were also preserves, needlework, and articles of clothing.

Of particular significance were the ideas presented in pictures worked out in grains and grasses in some of the exhibits. As if to herald the thought brought out in the others, one exhibit had worked out in large letters the word "Advancement!" One exhibit showed a picture of a wigwam surrounded by prairie grass and a house surrounded by a field of waving grain. Another showed a bundle of arrows and tomahawks labeled "The Past," and a plow worked out in different colored grain labeled "The Present." Still another had a large picture made with various colored grain and seed showing an Indian driving a team of horses to a plow. One school had worked out a design which seemed of particular significance just now when so much is heard of divided allegiance.

It was a striking likeness of the stars and stripes in red, white, and blue kernels of corn, with a flagstaff composed of ears of golden corn.

Save for the designs and the Indian names over each exhibit there was little about the place to indicate the old popular idea of the Indian and much to prove that he is fast becoming a useful citizen.—*Christian Science Monitor*.

Indian Fair Prizes Awarded.

AT the Indian agricultural fair held at Wellpinit nearly 40 prizes, consisting of blue and red ribbons, with appropriate cash premiums, were awarded. The judges were chosen from among the white people who came from Reardan, Springdale, Lincoln, and other points near the reservation. Awards were made for the best work team, driving team, each different kind of vegetable, all kinds of grain and hay, canned fruit, bread, cakes, and other kitchen products, as well as artistic beadwork, quilts, aprons, dresses, and fancy needlework.

A silver cup was awarded by Supt. O. C. Upchurch to the Indian school having the best record in attendance, scholastic progress, and industrial and domestic science work. Day School No. 2, conducted by Mr. and Mrs. H. C. Norman, received this trophy. Silver and bronze individual medals were also presented to William Flett and Pearl McCoy for proficiency in school work during the last school year.

A portion of each day was devoted to speaking and music. The second day Professor George Shafer, of Washington State College, delivered an address on forage crops. Responses were made by Chief Jim Sam and Thomas Garry, leading Spokane Indians. — *The Spokesman-Review (Spokane, Wash.)*.

Indian Farmers.

THE Pottawattamie Indians in Kern County, Kansas, where they have a reservation, are beating all the farmers in Kansas in some respects. One of them raised ten acres of seed corn that the agriculturists from the State College declared the best that they had seen in any part of Kansas in three years. Of course that Indian got a big price for his seed corn. Lately, three of the college specialists were invited by the Indian boys attending that institution to visit the reservation, and they spent three days here holding meetings in various parts of the reservation. At the end of the inspection of farms the Indians of their own motion organized the "Indian Farmers Improvement Association," and hold monthly meetings which nearly all of the Indians attend.

Other tribes in Kansas are developing scientific farming. Among them the Kickapoo Indians, who are also asking for farm demonstrators.

It would appear that the Omaha Indians will have to look out for their reputation as farmers. There appears to be a movement among a good many tribes to start farming in earnest. In some instances the Indians claim they have excelled the white farmers around them in some lines, but that the white inspectors and judges, while acknowledging that fact and awarding prizes accordingly, have suppressed the matter for fear of hurting the white farmer's sensibilities. White farmers would not like it at all if the fact were published that the Indians had beaten them.

This idea of beating the white farmer at his own game, which has been fostered by some superintendents, has given a great impetus to Indian efforts. As long as it was conceded that the Indian was inferior and could not successfully compete with the white man, he made little effort to better his condition. The "psychology" of the movement is very plain.—*Omaha (Neb.) World-Herald*.

Indian Exhibits Make a Hit.

IN commenting on the exhibits from the Wisconsin Indian reservations, the *Milwaukee Sentinel* in its Wednesday edition says:

"The Indian has grown out of the 'warwhoop' stage. The Wisconsin Indian has, at least. This is clearly demonstrated in a large display arranged by J. W. Dady, superintendent of the Red Cliff Reservation, in the county building at the state fair.

"In the whole display there is just one feathered headdress, one bow and arrow and a few implements of warfare. Instead there is a great variety of excellent farm products, the result of the labor of the men and the nimble fingers of the women and children, in the rows of baskets, neatly stitched garments, and wonderful bead work.

" 'The Indian today is a tiller of the soil, self-supporting and progressive,' said Mr. Dady. 'The duty of the superintendent on the reservation now is only to take care of the financial affairs of the red man. He has learned to work and likes it. He can care for himself and family and can save money if encouraged.'

"With Mr. Dady in the booth are Antoine Buffalo, son of Chief Buffalo of the Chippewas, and Ernest Oshkosh, grandson of Chief Oshkosh."

The *Evening Wisconsin*, of Milwaukee, contained the best "write-up" of the Indian display in the following article:

" 'Lo, the Poor Indian,' is surely an obsolete term and this fact is impressed upon one as they look upon the exhibit from the Indian schools and reservations which is displayed in the county building. The Indian is no longer the object of pity for he has been taught the crafts of his white brother and is fully capable of taking care of himself, although the things exhibited are mostly the work of the women and girls on the reservations."—*Bayfield County (Wis.) Press*.

INDIANS CALLED AGRICULTURISTS TO GET HELP.

Pottawatomie Reservation Indians Organize Farmers' Improvement Association, Following Visit from Agricultural College Specialists.



IN the Pottawatomie Reservation in Jackson County, Kan., resides a progressive group of Indian farmers. Three Indian boys from this reservation are attending the Kansas Agricultural College. Several of the college specialists, were invited by the boys to hold agricultural meetings among their friends and relatives. These were held for two days on the individual farms. The Indian farmer invited his neighbors and their families. The Indians became greatly interested—so interested in fact, that on the third day they postponed certain festivities which were prepared for and turned their large hall into an auditorium. Three hundred and thirty Indians and 30 white men attended this closing meeting.

When the speaking was over the Indians, acting upon their own initiative, organized the Indian Farmers Improvement Association. William Mizhickteno was elected president; Jesse Wapp, vice-president; Joe Wamego, secretary-treasurer. An advisory council consisting of five members, George Wah-Was-Suk, John Nioce, Francis Kitch-Kum-Me, Patrick Matchic, and Olive Le Clair, were appointed. This Indian Association now meets twice a month, on Thursdays. Twenty-five Indians were charter members.

After the final meeting 34 Kickapoo Indians, who had come 50 miles to attend the festivities held a short consultation with their superintendent and extended an invitation to the specialists to visit them and tell them of the possibilities of the new agriculture.

Wahwaussuh, one of the Pottawaomies, produced the best 10 ears of seed corn the agriculturists had seen in three years of extension work in every part of the state. The Indians were all interested in their seed corn and at the meetings on the different farms always brought out their corn to be judged.

A month after the meeting on the Pottawatomie Reservation the Indians asked the Government to furnish them with \$20,000 from their funds with which to buy better livestock.—*Christian Science Monitor*.

Kickapoo Indians Are Interested in Farming.

FOLLOWING the first annual Kickapoo Indian agricultural show on the reservation near here, the Indians have formed a society for the advancement of agriculture on the reservation. Arthur Whitewater has been elected president; Moses Williams, vice president; Philip Wahwas-

suck, secretary; and Big Simon, treasurer. The fair consisted of agricultural products, poultry, Indian craft, and domestic science, and was a splendid proof of the fact that scientific agriculture is being studied on the reservation and that the Kickapoo Indian farmers are progressive in every sense of the word.

Many specimens of corn shown at the fair were equal to that produced by Brown County's best corn raisers and the wheat on display was fully as good as the average raised in northeast Kansas. The poultry show included ducks and chickens, both raised by the Indians, and better breeds could not be produced by any farmer who is not a specialist in raising fancy poultry. The garden display included every article that can be grown in gardens in Brown County, including tobacco and peanuts. The Indian women have beautiful displays of needlework of all kinds as well as record-making bread, pies, and cakes. The premium winners could successfully compete in any county fair.—*Topeka (Kansas) Daily Capital*.

Chippewa Indians Hold Fair on Reservation.

THE second annual fair of the Chippewa Indians held at Reserve was a very notable success despite the fact that the weather on the big day was about as unfavorable as it could be for an occasion of this kind.

The dances were completely abandoned. The great success of the fair was in the showing of farm produce, domestic articles and bead work. Some live stock was shown. These showed plainly that the Indian is not only learning the white man's method of agriculture and housekeeping but that he can meet his white neighbor in open competition at the farming game.

The credit for the growing success of the Indian fair must of course go to Supt. W. A. Light, although the government farmer, J. W. Cross, was largely instrumental in making it the success it was. Mrs. Light and Mrs. Cross were also very active in making the domestic department show up so nicely.

A very marked feature of the fair was the total absence of liquor of any kind which redounds credit to the management and the Indians themselves.—*Sawyer County Record (Hayward, Wis)*.

The Indian Exhibits.

THERE is a large display from the Indian department showing the work that is being carried on. This includes exhibits from Fallon, Pyramid, McDermott, Walker River, and the Stewart Institute at Carson. John Poland, of Reno, had charge of the arrangement of the exhibit, and

C. H. Asbury came later and took charge. In this exhibit most people are surprised at what has been accomplished in advancing the condition of the Indians. The showing of grain and vegetables, as well as fancy work is enough to convince one that progress is being made among the tribes of Nevada.—*Churchill County (Nevada) Eagle*.

Self-Supporting Indians.

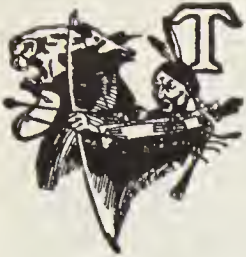
THE Indian is as capable of self-support as the average person of any race. And ethnologists have lately put out the statement that one race does not differ from another materially in mentality; that the minds of those whom we class as inferior in civilization have as firm a grip as the brains of members of the most cultured race. The difference lies in the manner and subject of application of brain power. As much mental ability is required to hunt in the woods as to trade in the city. If this is so, the differences in the physique, which are due to environments, are greater than those of the mind. The Indian being admitted to be in no wise of inferior brain to the white man, and it being admitted that his physique is as good, why is he not to be expected to be self-supporting?

Certain savages may possess more endurance or keener sight, the people of one clime may withstand cold, and those of another may be impervious to heat, but in real brain capacity the departure from the average man is declared not to be great enough to be really significant.

Certain tribes of American Indians have for several generations been required to live in tracts in the Southwest so arid that white men if they attempted to live in the same region would be justified in accepting Government rations. The Indians living along the Colorado River are referred to by Commissioner Sells as having accomplished marvels in overcoming nature's obstacles.

Where the red man has seen agricultural possibilities open to him he has acquired his full share of the country's prosperity. For the Indian the pauperizing old-style Government agencies supplied an environment different from that of any other people in America. The Indian was thus made a man set apart. He is not fated to be a good rancher only, or a good soldier or baseball player, or an efficient Southern Pacific track laborer. He will develop as much versatility of talent as the people of any other race. But it is to be supposed that when his home is in an agricultural region the education given him will be to a great extent agricultural, or in that section of the country where the diversity of industry is greater the door of industrial opportunity will be as wide open to the red man as the white and black.—*Providence (R. I.) Bulletin*.

INDIAN EXHIBIT PROVES REDMEN CAN BE SELF-SUPPORTING.



THE Democratic Indian Commissioner, Cato Sells, is a strong believer in educating the red man to be self-supporting. And he is thoroughly making good, as anybody may see who calls at one of the most interesting exhibits on the State fair grounds.

In a tent which, under the orders of Commissioner Sells, Supt. Morgan of the Flathead Reservation is superintending, an exhibit has been collected from five or six reservations. The result is something that many western people who are pretty conversant with Indians are hardly able to believe. These people have grown grain, grasses, and fruit which have won prizes in competition with the entire State.

Peaches Are Winners.

There is a plate of freestone peaches from the small orchard of an Indian woman four miles north of Polson, on Flathead Lake, which, if they had been entered, would have beaten anything in Montana. There isn't a doubt of it. Bigger than a baseball, smooth and creamy and with a flavor which causes the taster to think of nectar ambrosial, this lovely full-blooded "squaw" has produced peaches which are the envy of the most finished horticulturist. H. S. Allen, chief clerk of the Flathead Agency, says the woman has only five or six trees, but every year she produces peaches of superior quality.

Artist and Sculptor.

But this is only a feature of a splendid exhibit. For instance, there is the work of George Champlin, an Indian boy in the fourth grade at school. This youngster, who is a Blackfoot, has painted several pictures of wild-west life which would cause Charley Russell to take a second look. Then there is an Indian sculptor, J. A. Clark, who has done some wonderful things in wood—bears and mountain goats and buffalo.

And as for cooking, fine needlework, and beadwork, well, it is necessary to see the exhibit to appreciate it. Here are samples of the work of girls in the Indian schools, tots of 5, 7, and 10 years and on up to 14, which would do credit to the most cultured white girl who had been given the benefit of costly instruction.

Beautiful Needlework.

At the entrance on the north, exhibits from the Belknap and Crow Reservations are encountered. There are wheat, oats, alfalfa, and all manner of vegetables, canned fruit and vegetables, needlework and paint-

ing by school children, largely the product of the boarding school. Across the aisle is the exhibit of the Fort Peck Reservation. There are samples of needlework from the Indian school, beautiful beadwork, a buckskin dress equipped with tinkling bells, said to be more than a hundred years old; another dress of elk skin and bedecked with beads, which is priced at \$100; or cushions, paintings of birds and animals, altogether an attractive display. In this section are samples of macaroni wheat which took two second prizes in competition with the State—one in sheaf and the other threshed. It was stated that one Indian is farming 1,200 acres. There is also an exhibit of cake, bread, and canned fruit put up by Indian women.

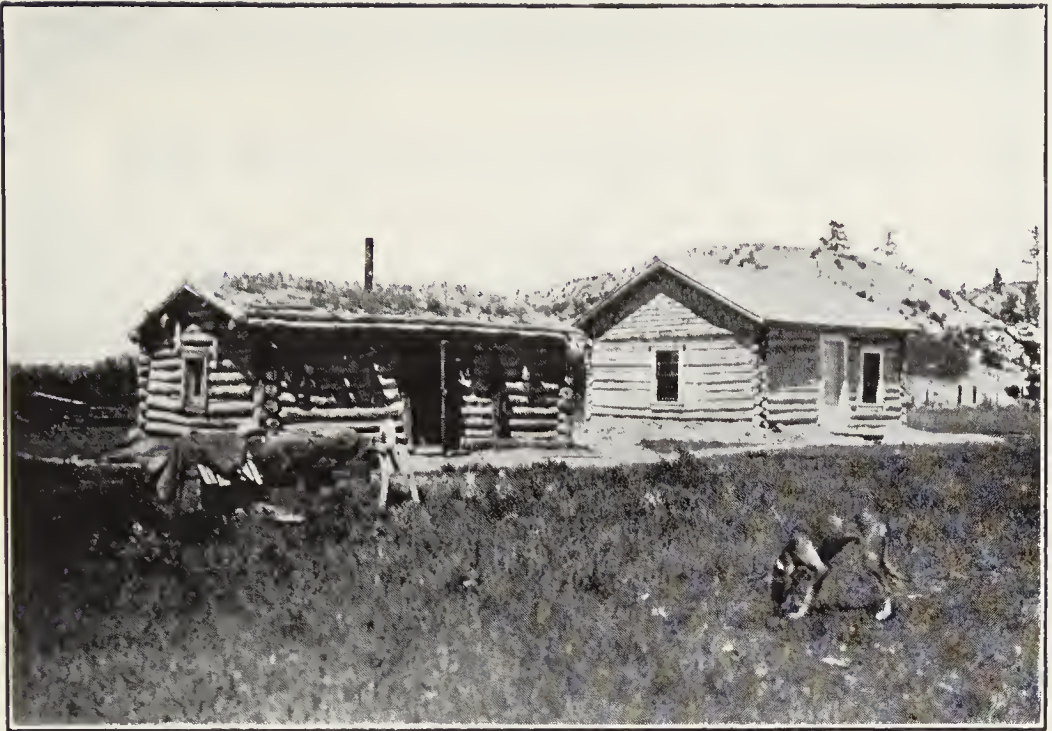
Blanket Indians Interested.

The Northern Cheyenne Reservation contributes a fair exhibit, which is limited somewhat because of the fact that practically all the Indians are full bloods, who until within the past two years have taken little or no interest in agriculture. But they have sent a good assortment of vegetables and some flax and wheat and oats as an earnest of their interest in farming.

The Blackfeet Reserve, in addition to the work of the painter and sculptor heretofore mentioned, have sent in some good wheat and vegetables. Incidentally Little Bear, well known in Helena as a member of the Chippewas, a wandering tribe, sent in four vegetables, with a letter announcing that he is going to grab a farm from the Assiniboine Reserve and settle down with his tribe, to become ranchman and quit begging.

Flathead's Great Show.

The Flathead Reserve, where Karl Knudsen, a forest ranger attached to the Indian Service, spent many days collecting an exhibit, has something well worth looking over. Mention has already been made of the peaches grown by an Indian woman. When President Hannaford, of the Northern Pacific, was here recently, he and A. J. Bricker, immigration agent, picked out several samples from the exhibit and asked to have them sent to St. Paul. Flax, wheat, Sudan grass 10 feet high, and oats which produced 105 bushels to the acre—there were 60 acres of it—all are to be exhibited in the East. The Flathead Indians, in competition with the State, obtained second prize for flat Dutch cabbage. Marion drew second prize for a hand-painted bowl, and Vivian Martin, another Indian girl, drew second prize for a dressed doll. The Indians also won third prize on green gages and second prize on Bartlett pears.—*Helena (Mont.) Independent.*



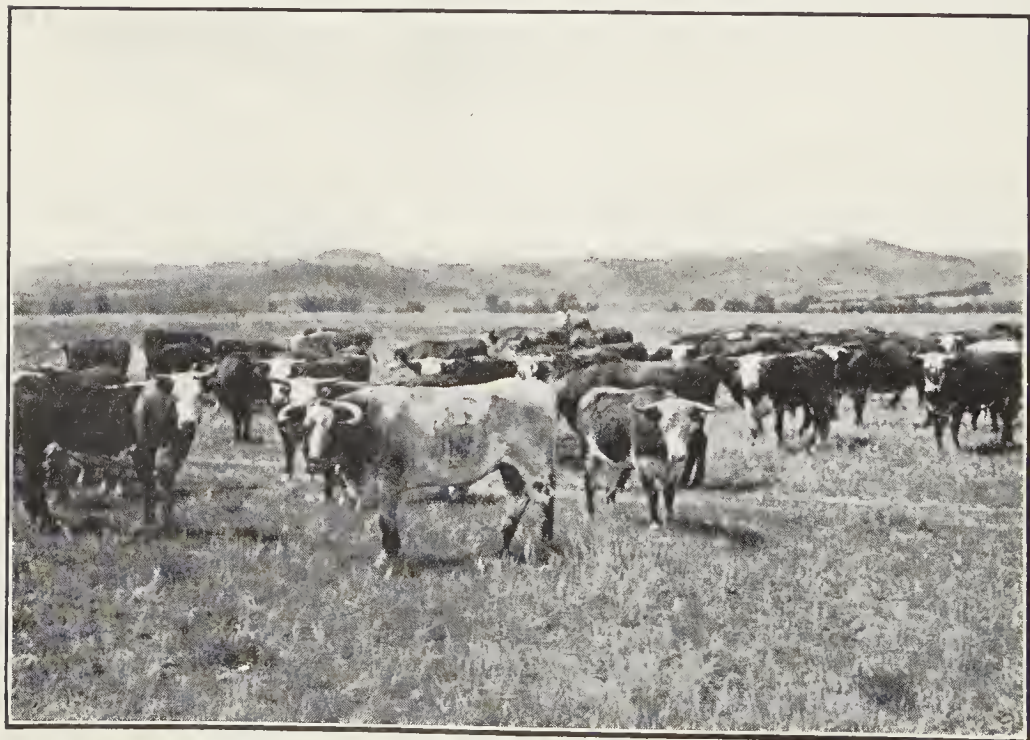
Indian Houses, Northern Cheyenne Reservation, Montana, The House on Left Has Been Remodeled and New Roof, Door, Windows, and Fire Place and Chimney Added.



Austin Texas, Full-blood Northern Cheyenne Indian, Seeding His 1915 Grain Crop.



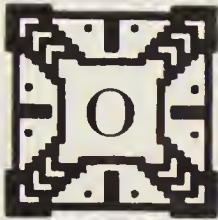
Indians Putting up their 1915 Hay Crop, Northern Cheyenne Reservation, Montana.



Part of the Tribal Herd, Northern Cheyenne Reservation, Montana

Big Shipment of Indian Cattle.

From Clay, Robinson & Co.'s Live Stock Report.



UR sales of western range cattle at Chicago on Monday of this week (Aug. 9) included 17 carloads of fine steers from the Tongue River Indian Reservation, Lame Deer, Mont. Six of the Indians interested in the consignment accompanied the stock to the market. They were: George Burns, Charles Kill Night, Pat Spotted Wolf, Deyo Spang, Paul Wolf Name, John Stands-in-Timber.

These Indian cattle were of notably good quality, in fact, probably excelled any range-raised cattle marketed from that reservation in the past. One hundred and seventy-eight head were fed hay last winter. The balance, of same age and quality, had not been winter fed, but were in good condition. Four loads brought \$8.95, seven loads \$8.90, and about four loads \$8.50. The first two bunches averaged 1,350 pounds and the latter 1,327 pounds.

The Tongue River Indian Reservation comprises a territory of approximately 25 by 30 miles, with an area of 463,000 acres, and is classed as the best cattle range in the Northwest. The reservation is rough, but much of it is a natural meadow, having numerous springs and small streams.

The needy condition of the Indians of this section of the country where the natural resources appear to be so good, caused Hon. Cato Sells, Commissioner of Indian Affairs, to visit the reservation in the fall of 1914. Mr. Sells made a complete personal inspection of every part of the reservation. The Commissioner is not only deeply versed in law and the banking business, but is also thoroughly informed upon stock-raising and farming activities.

As a result of Mr. Sells's visit to the Tongue River Reservation, the industrial program was completely changed. He immediately authorized the erection of

an excellent flour mill equipped with the most modern machinery which will enable the Indians to have their wheat ground into flour, from which they will secure their bread. In order to provide a market for their surplus hay and other surplus farm products which the Indians could not sell on account of being so far from a railroad, these products were purchased and fed to a large number of weak cattle and 280 head of steers. The surplus was fed to these cattle at a large profit with gratifying results. The result of the experiment in feeding the steers on hay throughout the winter can best be determined by the following comparison of the prices of steers fed, with the class, age, and grade of steers permitted to run on the range without feed. Average price received for steers fed hay during winter, \$126; average price received for steers of the same age and grade that were not fed hay during winter, \$108.

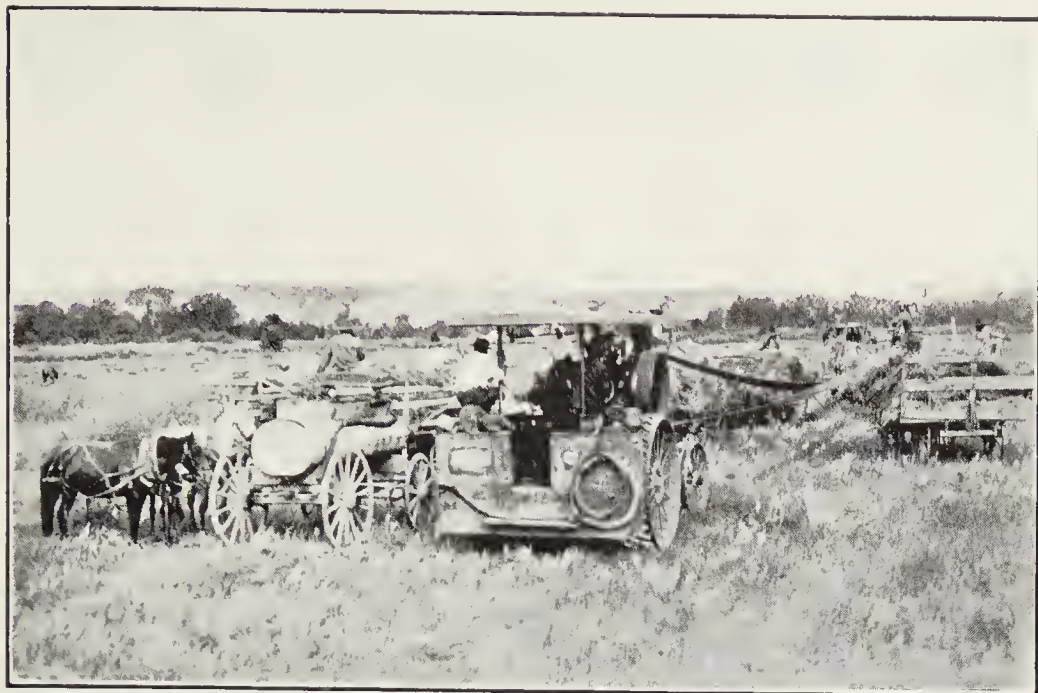
While the result of the cattle feeding has been gratifying and profitable to the Indian Department and the Indians, the providing of a market for the surplus farm products has resulted in much more good. The Commissioner's plan has fully demonstrated that stock raising and agricultural pursuits go hand in hand.

The providing of a market for the Indians' surplus farm products and the erection of a flour mill has within the past six months induced the Indians to more than double their farm activities.

Encouraged by the market provided for the sale of their hay, the Indians have recently purchased forty new mowing machines and twenty hay rakes, and are putting forth unusual efforts to harvest a large hay crop.

It is believed by those who are acquainted with the Northern Cheyenne Indians and their country, that if the present plan of increasing and feeding their stock is continued, and the Government continues to aid them in providing a market for their surplus farm products, their hard times are past, and the tribe will soon be rapidly traveling the road to civilization, self-support, and prosperity.

The Commissioner very wisely put in a strong man



Indians Threshing 1915 Wheat Crop—Crow Reservation, Montana.



Typical Indian Home—Blackfeet Reservation, Montana.



Full Blood Indian Harvesting His Wheat Crop—Fort Hall Reservation, Idaho.

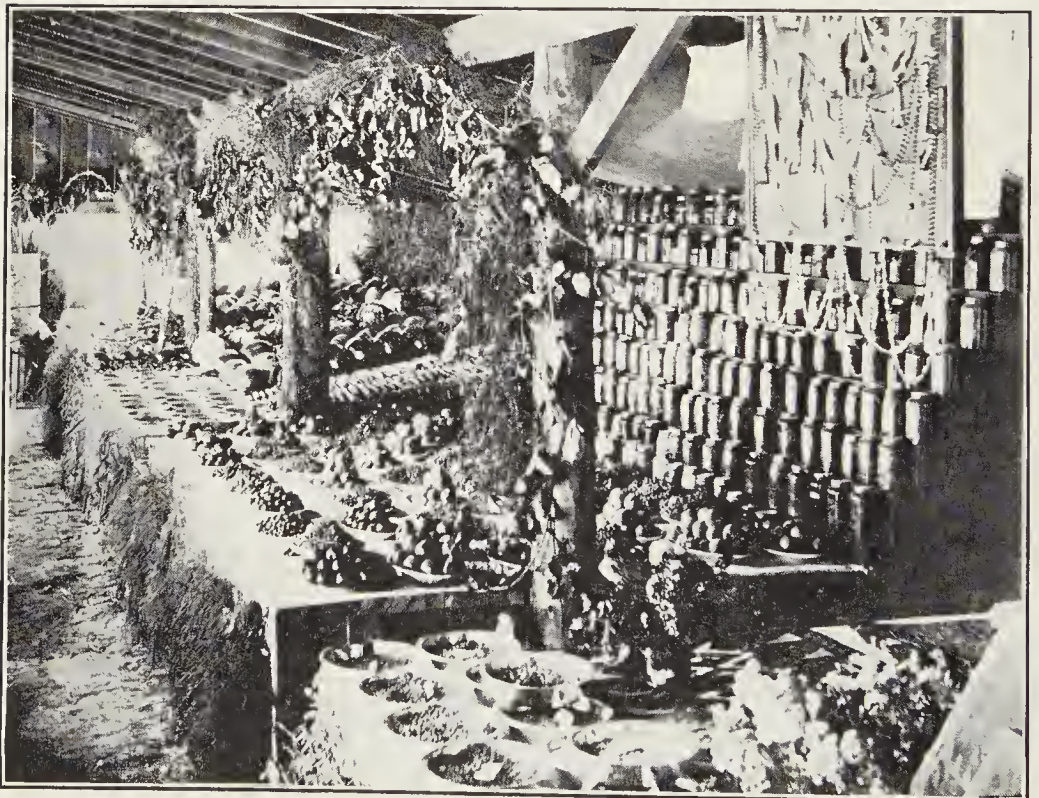


Exhibit of Navajo Indian School, Shiprock, N. Mex.—New Mexico State Fair, 1915

as superintendent. Mr. John A. Buntin, who occupies that position, is not afraid of work, and inspires new life and hope by quick help to the deserving and sure accounting for misconduct. The results speak for themselves. There will be 30 per cent gain in cattle numbers this year, and \$15,000 worth more sold than was ever before sold in one year. This is quite a change as the cattle business had been working the other way in about the same ratio for several years past.

Indian Farmers Make Nice Display.

INDIANS of the Ft. Berthold Reservation, N. Dak., are doubtless the most successful redskin farmers of the Northwest, according to I. P. Baker of this city, who has just returned from an automobile tour of the reservation and the Indian fair at Elbowood.

"The display of Hereford cattle at the fair was one of the best I have ever seen," said Mr. Baker. "The Indians also displayed very fine grain samples, and the fair was a remarkable success."

"Many Indian farmers are showing unusual ability as farmers, and we saw several splendid fields of wheat from 200 to 600 acres."—*Duluth (Minn.) Herald*.

Indian Progress.

THAT Cato Sells is discovering the Indian is eloquently attested by the premium list of the Fifth Annual Pima Indian Fair, to be held at Sacaton, Ariz., November 3 to 5. If this was to be the first Pima Indian Fair the liberality and variety of the list might be viewed as an arrangement to promote interest. As it is the fifth the list must be regarded as an appreciation of what has been accomplished.

All the agricultural products of the State are included. The corn premiums have a value of \$127, and the total of all premiums reaches the handsome proportions of four figures.

The domestic department reveals the Indian woman in a new light. There are liberal premiums for needle work. The reader is rather taken back at an offer of \$3.50 for children's nightgowns. The idea of a papoose in a nightie is so new as to be startling. It is equally difficult to picture the young aborigine with a swell layette outfit, including dress, skirt, night-dress, cap, saques, shoes, band, and shirt. What would you make of embroidered pillow cases in a tepee or a wickieup? Two union suits are offered as first premium for embroidered towels, while the second premium is a hair brush. The Pima is becoming softened by foppery.—*Cedar Rapids (Iowa) Gazette*.

INDIANS HOLD FAIR ON RESERVATION.

Red Cliff Indians Hold Fair of Their Own on Reservation.—A Real Agricultural and Fancy Work Exhibit.



THAT the Red Cliff Indians are more than semi-civilized and are fast becoming the competitor of the white man in the matter of agriculture and horticulture, was very forcibly demonstrated at their exhibit of farm produce, held by them on the reservation last Saturday, Monday, and Tuesday. Arranged in the most artistic fashion, the visitor saw some of the finest grain, grasses, vegetables and apples ever produced by any one. The Indians seemed to take much pride in the fact that it was the product of their own labor.

And the Indian woman is also becoming the rival of her white sister in the way of producing the finest of laces, tatting, embroidery, and in fact all kinds of fancy work, baking, and sewing.

Until a short time ago their efforts in the production of fancy articles was mainly along the line of bead work, and while they have been noted for their skill in producing many and various pretty things of this character, it is perhaps not generally known that they also make some of the pretty, fancy things that the white woman prides herself in being able to produce.

For their accomplishments along this line a great deal of credit is due the Sisters who conduct the school on the reservation and who have been untiring in their work of educating them in the way of right living.

There was also on display some of the work of the children of the school and we venture to say that it was up to the standard of the white scholar.

The success of farming on the reservation is due to the efforts of Supt. J. W. Dady, who since coming here has worked wonders among the Indians. He has by his actions gained their respect, and induced them to plant and take care of their crops in the proper way.

Mr. Dady seems to have struck the right idea in getting them to have exhibits. Last year was the first attempt, and while it was good the one held this year so far surpassed it that he can feel assured that the idea is the right one and will eventually prove of unlimited value to the Indian as a farmer.

Advices coming from Odanah are to the effect that plans are now under way for the holding of a joint reservation fair and exhibit next year with the reservations of Red Cliff, Lac du Flambeau, Bad River, and others participating, the event to be held at the village of Odanah on the Bad River Reserve. If the plans are successful we are safe in predicting

that such a fair will equal, if not surpass, the usual county fairs and showings of produce, fruits, domestic work, and stock that will create the envy of many of the white farmers.—*Bayfield (Wis.) Progress.*

Helps the Indian and the Live Stock Industry.

THE National Government, having determined to promote stock breeding among the Colville Indians, is selling Hereford bulls and Durham and Shorthorn heifers to them at cost.

This is judicious and praiseworthy procedure. It falls into line with an already existing interest of the Indian and tends to employ and develop it to his own advantage and that of his neighbors. That interest is the instinctive fondness for live stock and the liking for having four-footed creatures around to handle and make much of.

It is to be expected that, if the enterprise is pushed persistently and tactfully, the rearing of cattle by these Indians will increase and that they will go on to dairying. This would be a consummation devoutly to be wished. There is no possibility of having too many cattle in the Inland Empire or of producing too much milk or butter. The market for these products broadens continuously, and making them here will keep money at home that now goes outside.

Building a big business like this will contribute toward making our Indian wards industrious, prosperous, and quiet.—*Spokesman-Review, (Spokane, Wash.).*

Indian School Makes Grand Show At Fair.

FAR outclassing any display ever made by the pupils of the United States Indian School, the parade yesterday of hundreds of the Government's young wards was indeed a credit to Superintendent Brown. The review of the battalions by Major E. P. Grinstead and Congressman Carl Hayden, the exhibits in the Indian building and the program of sports were a long way the best that have ever been held here. Following the military and snappy review, comments and praise were heard on every turn, and the superintendent and his force were congratulated on every hand.

Headed by the band, the boys, clad in dark blue, marched to the inside of the half-mile quarter stretch and stood at attention while Romaine Fielding's camera men "canned" them for the motion pictures. Then the squads marched to the gate, and passed in review before the stand. Just under the judges' stand, Major Grinstead and Congressman Hayden stood. As each rank swung by, the order "eyes right" was given, and the girls and boys saluted—and the salute was returned by the

reviewers. As the colors were borne by, every man near the reviewers doffed his hat.

With the camera still clicking the boys and girls marched back to the infield, where they fell out and prepared to return to the school.

For Indian day, it is estimated that five thousand tribesmen gathered in the field yesterday. Just south of Six Points on 19th Avenue was formed a camp, where hundreds had stopped the night before. Teams and ponies were everywhere, and in the evening the smoke of many fires rose in the air and mingled with the dust of hurrying passenger busses.

Never before has such a display of Indian craft been gathered together as in the Indian building in the exposition grounds. The displays were entered by many different schools, and include everything from the products of the field to those of the class room.

The school work exhibits are most creditable. There are cartoons, drawings, maps in crayon, samples of fine handwriting, books of arithmetic problems—everything that is to be found in a good school. Some of the drawing is astonishingly good. The sewing department has its display and there are sets of harness made in the leather shop.

Among the agricultural displays the best are from the Parker Reservation, Sacaton, and the dry farming countries to the north. Havasupai Agency has a neat exhibit, and there is a case full of Navajo jewelry.

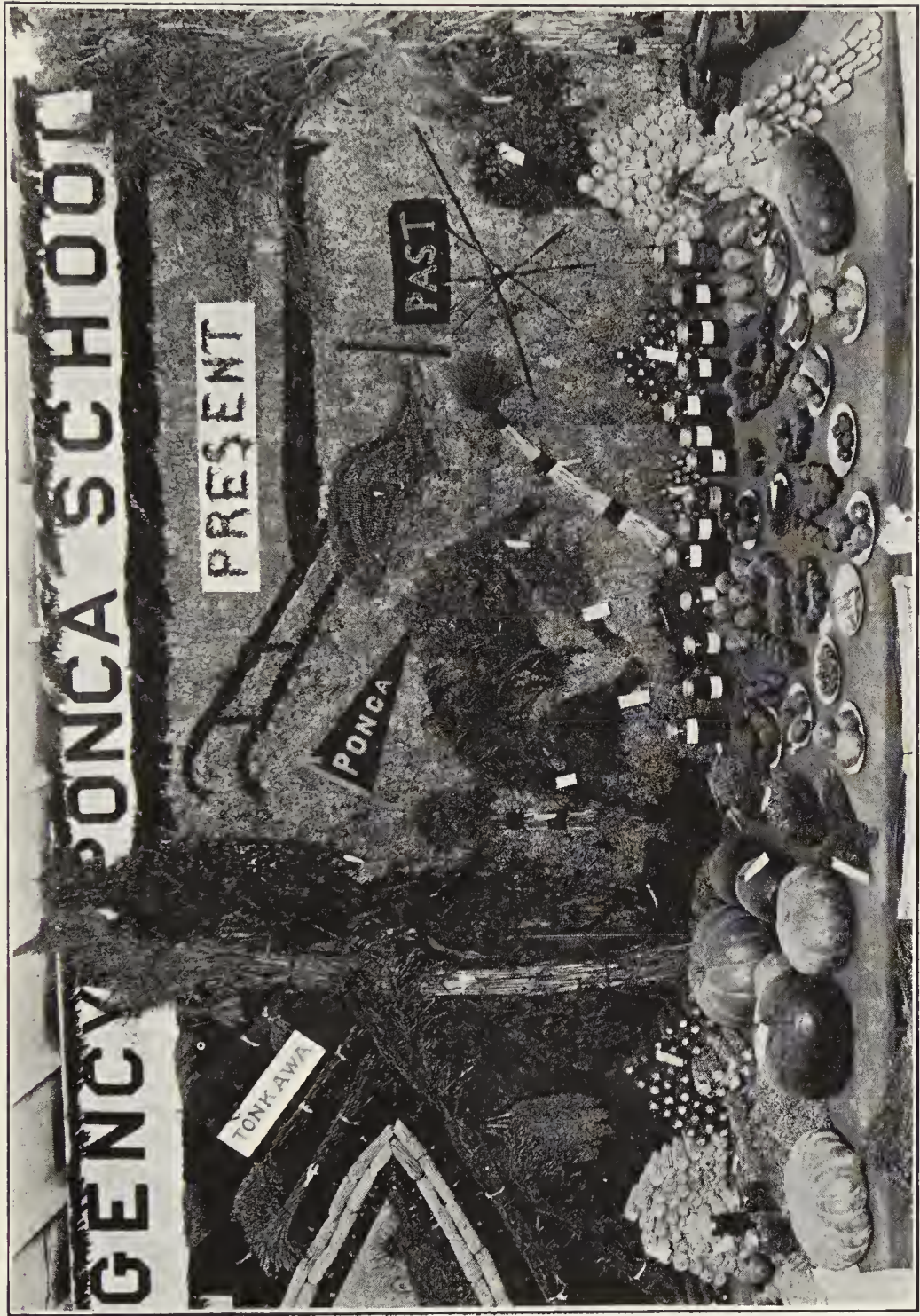
Skins, sheaves of grain, Pima basket work, pottery, samples of fine cooking, and, of course, the exhibits from the San Xavier and Sacaton day schools—all these made up a lot over which the most genuine enthusiasm was expressed.—*The Arizona Republican*.

Nez Perce Indians Making Progress.

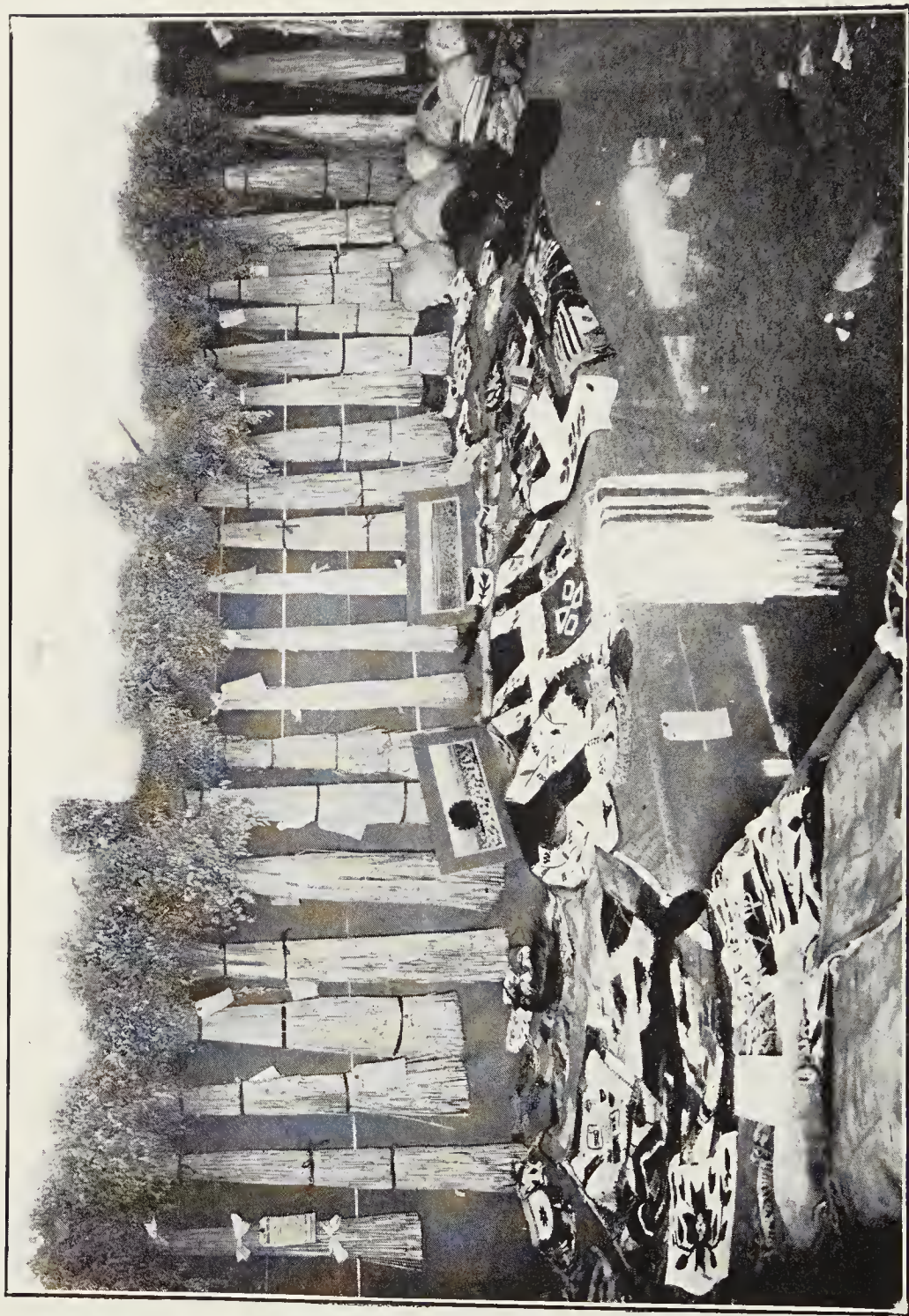
THE work being done by Government employees among the Nez Perce Indians for their material advancement is showing results. The increased acreage in grain raised by the Indians this year and the new interest taken by them in stock raising is noticeable.

A marked increase in the numbers of the tribe has occurred during the last five years. An annual census is taken by the agency officials, and it has been found that the Nez Percés have increased 139 during the the five years past. This is the more striking from the fact that for fifteen years following the allotting of the Indians' land in severality the tribe decreased in numbers nearly 500.

The agency officials believe the gains made in population are accounted for by the greater interest taken in home improvement. Many of the Indian women are good housekeepers, and the officials of the agency are endeavoring to make the practice of clean, well-ventilated houses



Agricultural Exhibit, Ponca Indian School—Oklahoma State Fair, 1915.



Flathead Indian Exhibit—Montana State Fair, 1915.

with pure water supply general among them. A field matron and Government farmers are constantly at work on these plans.

Paul Corbett and wife, of Kamiah, both ex-Carlisle students, are examples of the progressive type of Indians. They are now supplying the town with blackberries grown in their own orchard, and have sold about \$50 worth of this fruit. Mrs. Corbett has in her cellar 450 quarts of fruit of various kinds, which she has canned for winter use. Their lands are well tilled, and they raise not only grain, vegetables, and fruit, but hogs and cattle. All their children of school age attend the public school.

James Stuart is another example of a progressive Nez Perce. He has just completed the construction of a business building in Kooskia, which is the best one in any town of the upper Clear Water Valley. Mr. Stuart is a licensed surveyor, is employed by the Government as a forest ranger, and is a trustee of the Presbyterian church at Kooskia.—*The Spokesman-Review* (Spokane, Wash.).





The Red Man—His Own Responsibility:

By Key Wolf.



GREAT deal has been written and said about the great responsibility which rests upon the shoulders of the large mass of Government employees and missionaries who are endeavoring, from humanitarian and in some cases purely pecuniary reasons, to solve that much-abused "Indian problem." A great duty does rest upon them and if they fail to perform it properly, they should be severely criticised. In the beginning, the responsibility is theirs; but at a certain stage in the development of the Indian, it ceases. Then, it should be, and is, the individual responsibility of the Indian alone as to whether his future development is to progress along the best and brightest paths of civilization or whether he is to meander down the dark roadway of failure leading to contempt, disgrace, and social oblivion.

The future of the Indian race does not depend upon our father's nor upon the glories of grandfather's day, but upon the hundreds and hundreds of our young men and women who are yearly being turned out from the various schools of the land well equipped to fight for, and acquire, recognition among civilized people for our race as a race which possesses all the virtues of civilization.

When many of our boys and girls returning to their respective reservations fail to put into practice the many precepts taught them at school, we are too prone to excuse them by laying the blame of their failure upon the system of education maintained for their benefit. I have even heard Indian men and women who were not acting as they should, and were perfectly aware of the fact, say: "I am an Indian. I am not supposed to act as well as white people." There may be a few minor faults in the education of the Indian youth, but we must not overlook the fact that they have been returned well trained to follow some productive occupation. If so, then who is to blame? In my mind the Indian has nothing to blame but his own indolence for failing to exercise his own creative power. It has also been claimed that our young people are being forced back to their tribal customs by the antagonistic attitude of the older Indians. Several years ago this was probably true, but at the present I believe the attitude of the older men is the opposite. The women, however, seem slower to accept innovations in their mode of living, and

among some tribes their obstinacy is a great hinderance to tribal development.

Superintendent Allen, of the Chilocco Indian School, said in a speech recently delivered at San Francisco:

"The country is full of young Indians with superior training who are marking time about the Indian agencies and the towns around them and deteriorating daily while waiting for an expectancy from the Government."

What do we Indians think of the indictment? Is it true in whole or in part? I, from personal observation, know that Mr. Allen emphasized a great truth. I object only to the term "The country is full—". It is probably not quite so bad as that. The point is, though, Why should any of us be guilty as charged? If there be an excuse, I have been unable to locate it. Some will justify it on the grounds that on most of our reservations there is no opportunity to put into practice their superior training. Therefore, what can they do but mark time? On most of our reservations the opportunities for making a livelihood are limited and at the same time unlimited. They are limited, if one's training has been along trade and professional lines; unlimited, if one's training has been in husbandry and agriculture. If we find no opportunity on the reservations to follow our trade or profession, does that fact justify us in folding our hands in leisure? Does it justify us in our failure to exercise the combative manhood with which we were endowed by our Creator? No, not at all. Let us then not tarry, but leave the reservations, dismiss from our minds all idea of an expectancy, and go out into the world where there are untold opportunities to exercise any and all training we possess. Having found our opportunity, let us hang to it with a bull-dog grip until we have conquered.

Again, no Indian with the love of old mother earth in his veins need ever to wander from town to town, drift with shows, or loiter about agencies, bewailing his fate, for nearly every Indian is possessed of sufficient land which may be made to render its owner a fair competency. While a few of us are gifted to follow trades or professions, the majority must look to the land for their salvation. I believe that it is only through the proper utilization of our landed possessions that greater economic freedom will result. For ages the great economic question of every era has been the proper distribution of land. Every person, no matter of what race, strives a life time to possess a certain portion of the earth's surface. We do not have to strive for our portion. We have it now, and as long as we hold our land and make an economic success of it, our social standing will be assured. On the other hand, our social standing will decrease just in proportion as we dispose of our property, and become, in a sense, public charges.

Some people say that the inactivity of the Indian of today is caused by heredity. This I emphatically claim to be false because our forefathers had not the qualities which are making some young Indians obnoxious today. Laziness could hardly be termed an inheritable quality of a man who was compelled to earn his living by the chase. Who would ever think of accusing the early pioneer of laziness? Instead, we admire them as a brave, sturdy, and staunch class of men. Still, they only made their way under the same conditions in which the Indian had been living for centuries. Rather, we should liken the Indian to the son of a rich man who has stored up riches for his children by toil and perserverance. Unlike his father, he has never felt the pangs of hunger nor even lack of luxuries. He accepts his heritage as a matter of course, and his only thought is of how to use it for his own selfish benefit. Having never earned money, he knows not how to keep it, and the products of his father's toil soon dwindle away. We younger Indians are banking entirely too much upon the funds which are coming to us as a matter of heritage. In fact, very few of us know why we are receiving these monies or how long they are going to last. We use them up just as fast as they come in, and then shift around the best we can while waiting for more. We are like the prodigal son who spent his heritage in riotous living; but there the simile ceases, for when we return repentant, there will be no one to kill the fatted calf. As strong, able-bodied men, well equipped in mental training, we should take upon ourselves the problem of making a living and cease to depend upon gratuities received from the Government. These, with our other savings, should be put aside to swell the fund which we should set aside for the education of our children. For, if we expect to become a race among civilized races, we must prepare for the education of our children and not depend upon the Government to do it. Labor will be the salvation of our race. There is nothing which fosters degeneracy and profligacy so much as idleness.

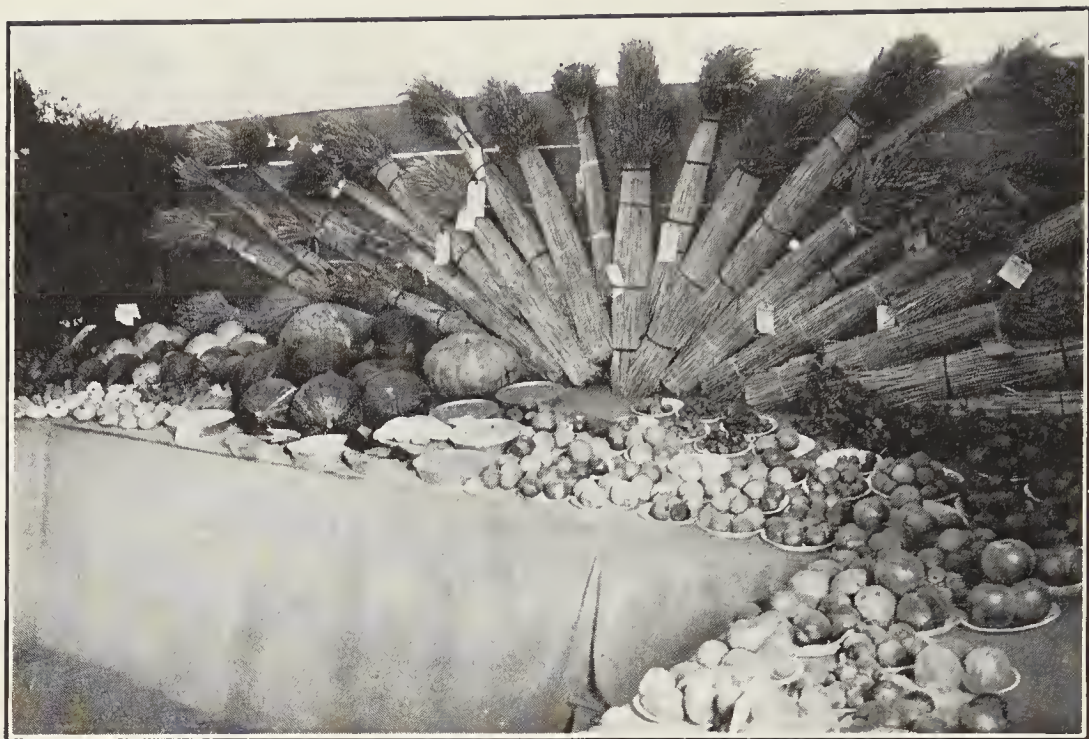
It is now being dinned into our ears from one end of the land to the other, and by people in all walks of life, that a bright new era is dawning for our race. While this tickles our vanity, we must ever keep this fact clearly in mind, that the much-sung new era will never materialize except that it be established by the concerted efforts of our own race. Let us, then, bestir ourselves from the passive let-well-enough-alone; kindle anew the smoldering fires of our ambition; go out into the world to our chosen line of endeavor and battle shoulder to shoulder, man to man, with men of other races for a successful niche in the world's progress. If we do this, the non-mythical barrier to our advancement will forever disappear as so much smoke from a slow-burning fire with insufficient material to keep alive.



Young Indian Gardners—Umatilla Indian School, Oregon.



Indian Prisoners at Flathead Agency, Montana, Cultivating Potato Field—1915 Crop.



Indian Exhibit, Montana State Fair, 1915.



Indian Exhibit, Montana State Fair, 1915.

The Owners of the Soil



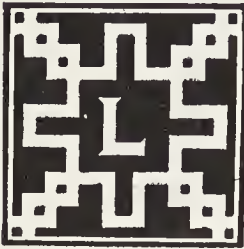
THE man who stands upon his own soil, who feels that, by the law of the land in which he lives, he is the rightful and exclusive owner of the land which he tills, feels more strongly than another the character of a man as the lord of an animate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by His power, is rolling through the heavens, a part is *his*—his from the center to the sky! It is the space on which the generations before moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home.

Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. Through the field lies the path to the village school of earlier days. He still hears from the window the voice of the Sabbath-bell, which called his fathers to the house of God; and near at hand is the spot where his parents lay down to rest, and where, when *his* time shall come, he shall be laid by his children.

These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the very life-springs of a fresh, healthy, and generous national character.

EDWARD EVERETT.

The South Going Dry



AY the jest about the julep in the camphor
balls at last,
For the miracle has happened and the olden
days are past;
That which makes Milwaukee thirsty doesn't
foam in Tennessee,
And the lid on in old Missouri is as tight-locked

as can be—

Oh, the comic paper Colonel and his cronies well may sigh,
For the mint is waving gayly, but the South is going dry.

By the stillside on the hillside in Kentucky all is still,
For the only damp refreshment must be dipped up from the rill;
No'th Carolina's stately ruler gives his soda glass a shove,
And discusses local option with the South Ca'lina Gov;
It is useless at the fountain to be winkful of the eye,
For the cocktail glass is dusty, and the South is going dry.

It is water, water, everywhere, and not a drop to drink,
We no longer hear the music of the mellow crystal clink,
When the Colonel and the Major and the Gen'l and the Jedge
Meet to have a little nip to give their appetites an edge,
For the egg-nog now is nogless, and the rye has gone awry,
And the punch-bowl holds carnations, and the South is going dry.

All the nightcaps now have tassels and are worn upon the head—
Not the "nightcaps" that were taken when nobody went to bed;
And the breeze above the bluegrass is as solemn as is death,
For it bears no pungent twang upon its odorific breath.
And each man can walk a chalk line when the stars are in the sky,
For the fizz-glass now is fizzless, and the South is going dry.

Lay the jest about the julep 'neath the chestnut tree at last,
For there's but one kind of moonshine, and the olden days are past;
Now the water wagon rumbles through the Southland on its trip,
And it helps no one to flop off to pick up the driver's whip.
For the mintbed makes a pasture and the corkscrew hangeth high,
All is still along the stillside, and the South is going dry.

CHICAGO POST.

The Farmer

THE FARMER is the true type of the Human Creator.

He says, "Let there be!"—and there is. The harvest is fruit of his will and his work.

To him who meets the first of human needs—the need for food—be thanks and praise!

Our thanksgiving is to the farmer, the glad carrier of the classic curse: that man shall earn his bread by the sweat of his brow.

Of all forms and phases of "culture," the most serviceable to man is Agriculture.

Blessings upon him who tills the soil and with wisdom woos Nature, winning from her willing hand the sustenance which feeds us all and makes us, by these material means, partakers of the universal life!

For our food is not gross. It throbs with the creative warmth of the everlasting fires. It brings to our beings the vitalizing thrill of the central Sun.

In the highest sense food is life—as well as the means of More Life.

And still more thanks to the Farmer! He is the symbol of man's oneness with nature.

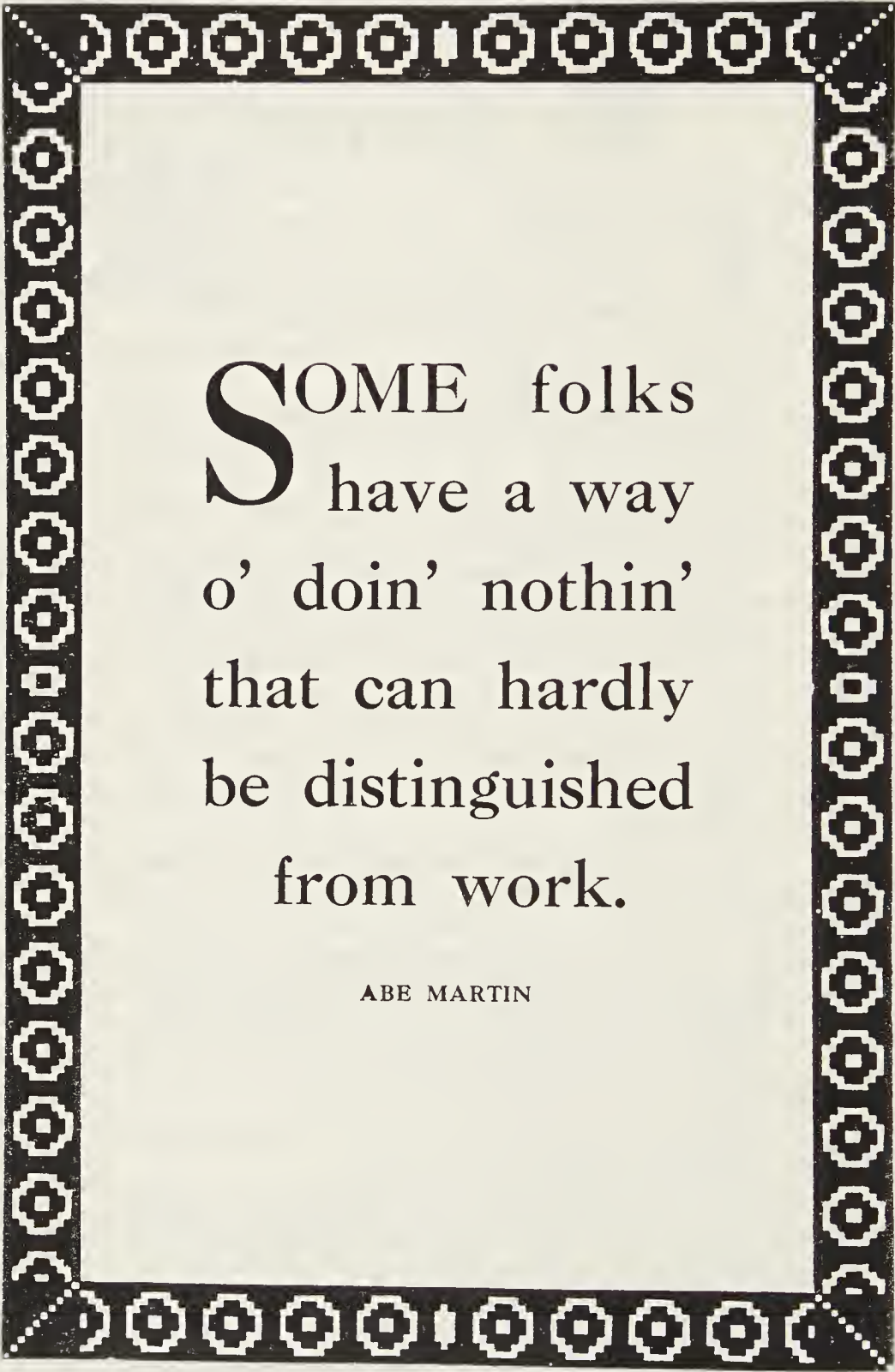
The lavish horn of Autumn pictures her potential fertility, indeed. But also man blows therewith a blast of triumph. The harvest proclaims man's success in making himself at home on earth—the while he knows himself to be both servant and master of the elemental forces, with which he is at one.

* * *

Thanks, thanks to thee, O Farmer!—thou who art the primal workman and provider!

The wholesome fruit of thy holy toil is not visible food alone, but thought for the mind and inspiration to the Soul.

CHARLES FLEISCHER



SOME folks
have a way
o' doin' nothin'
that can hardly
be distinguished
from work.

ABE MARTIN

THE RED MAN

An Illustrated Magazine Printed by Indians

JANUARY 1916

CONTENTS

Shikellamy



The Meaning of the Ute War



Training Indian Girls for Efficient
Homemakers



A Woman Without A Country



Navajo Notes

Ten Business Commandments

1. Thou shalt not wait for something to turn up, but thou shalt pull off thy coat and go to work, so thou mayst prosper in thy affairs and make the word "failure" spell "success."

2. Thou shalt not be content to go about thy business looking like a bum, for thou shouldst know that thy personal appearance is better than a letter of recommendation.

3. Thou shalt not make excuses, nor shalt thou say to those who chide thee "I didn't think."

4. Thou shalt not wait to be told what thou shalt do, nor in what manner thou shalt do it, for thus may the days be long in the job which fortune hath given thee.

5. Thou shalt not fail to maintain thine integrity, nor shalt thou be guilty of anything that will lessen thine own respect for thyself.

6. Thou shalt not covet the other fellow's job, nor his salary, nor the position he hath gained by his own hard labor.

7. Thou shalt not fail to live within thine income, nor shalt thou contract any debts which thou canst not see thy way clear to pay.

8. Thou shalt not be afraid to blow thine own horn, for he who faileth to blow his own horn at the proper occasion, findeth nobody standing ready to blow it for him.

9. Thou shalt not hesitate to say "No," when thou meanest "No," nor shalt thou fail to remember that there are times when it is unsafe to bind thyself by a hasty judgment.

10. Thou shalt give every man a square deal. This is the last and great commandment, and there is no other like unto it. Upon this commandment hang all the law and profit of the business world.

GOOD CITIZENSHIP



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

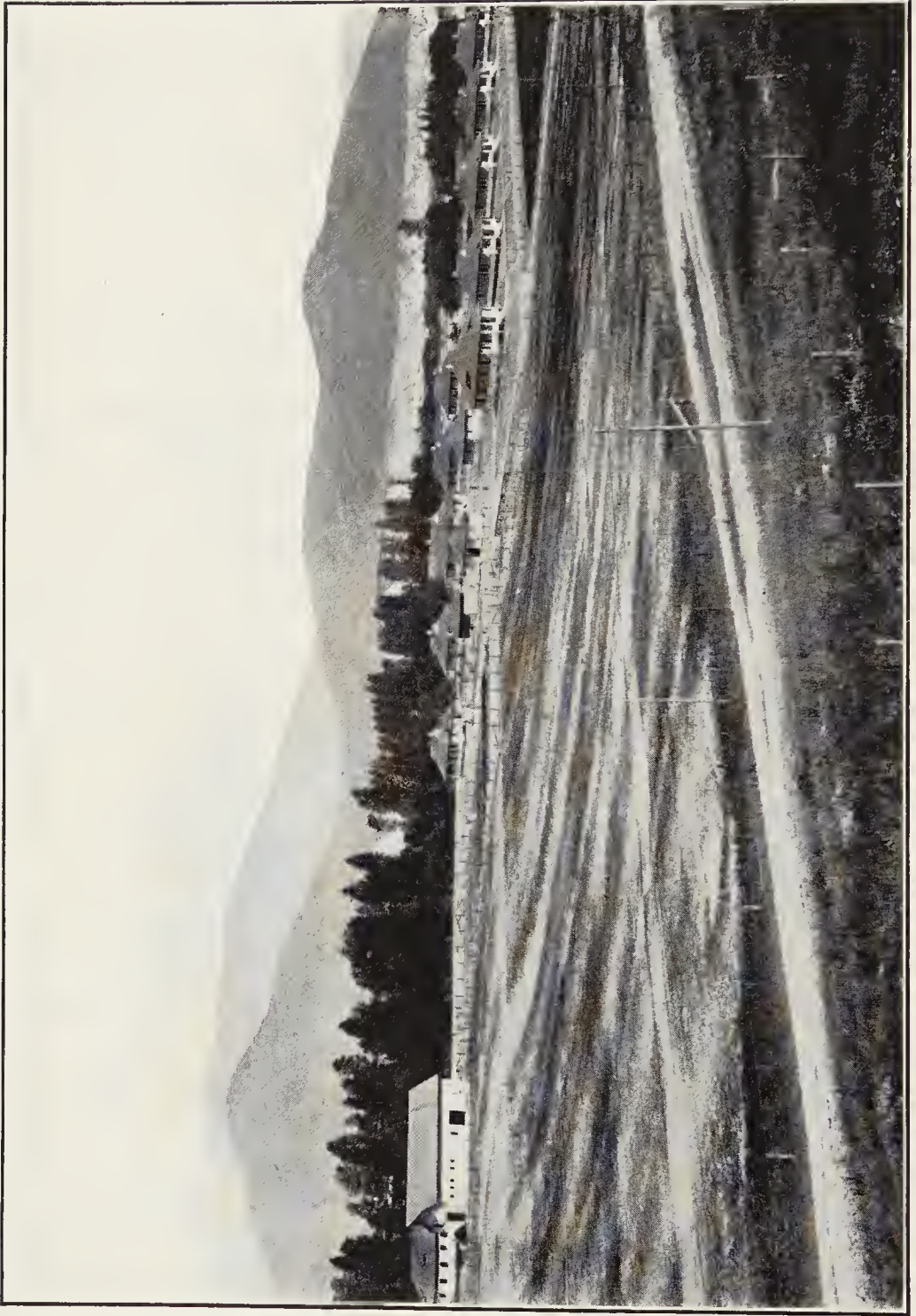
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Contents:

THE MEANING OF THE UTE "WAR"	
<i>By M. K. Sniffen, Secretary Indian Rights Association</i>	149
TRAINING INDIAN GIRLS FOR EFFICIENT HOME MAKERS—	
<i>By Elizabeth G. Bender</i>	154
SHIKELLAMY—	
<i>An Address by George P. Donehoo, D. D.</i>	157
HISTORY OF STONE USED FOR SHIKELLAMY MONUMENT—	
<i>By Christopher Wren</i>	162
U-LE-LAH, THE POCOHONTAS OF FLORIDA, OR THE PRINCESS OF HIRRIHIGUA—	
<i>By Minnie Moore-Willson</i>	165
INDIAN BLOOD—	
<i>From the Piqua (Ohio) Call</i>	170
A WOMAN WITHOUT A COUNTRY—	
<i>By Charles E. Waterman</i>	171
NAVAJO NOTES—	
<i>By R. W. Shufeldt, Major, Medical Corps, U. S. Army</i>	175
INDIAN DANCES—	
<i>From the Overland Monthly</i>	178

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FLATHEAD INDIAN AGENCY, MONTANA



THE RED MAN



The Meaning of the Ute "War:"

By M. K. Sniffen, Secretary Indian Rights Association.



HISTORY has repeated itself many times in Indian Affairs, and the recent trouble with the non-reservation Utes, in Utah, is merely one of those incidents that were so common in the early days of this country.

In order that we might learn what really was behind that incident, and what actually happened in that inaccessible region, while visiting some Indian reservations I took a horseback trip, last September, from Cortez, Colorado, to Bluff and vicinity in the State of Utah.

I found that there were two distinct elements among these Utes: two small groups, under the leadership of Polk and Posey (both of whom are reputed, generally, to be lawless and defiant), with no settled homes, but usually camping near Bluff, and a much larger number of industrious Indians living on the public domain in Allen Canyon and on the Montezuma Creek. In the trouble that was developed, however, there was no discrimination between the good and the bad—all were regarded in the same light, as a nuisance (or a hindrance) to the white man.

The principal character in this affair was the son of Polk, Tse-Ne-Gat (or Everett Hatch, as he is usually called), a Ute Indian accused of murdering a Mexican sheepherder. This matter was fully exploited in the newspapers last spring, when it was made to appear that all the Utes in that section were on the war-path, "armed to the teeth," and prepared to resist any effort of the authorities to arrest Hatch. In view of this "dangerous" state of affairs, and the alleged inability of the United States marshal to get Hatch, a posse was organized in Colorado and sent to Bluff, Utah, near where the Indian wanted was supposed to be. According to the best information I could obtain from people in position to know about two-thirds of this posse was composed of the "rough-neck" and "tin-horn" class, to whom shooting an Indian would be real sport! Probably twenty-five of these eminent citizens, fully armed with everything but a warrant, attacked those Utes who were camped near Bluff one morning about day-break.

That the Indians were not spoiling for a fight, or even prepared for it,

is evident from the fact that they did not take the precaution to guard their camp, and they were therefore easily surprised. Indeed, I was informed that some of them were unarmed, their guns being in pawn. The posse took positions on both sides of the hills overlooking the Indians' camp, in the wash near Bluff, and fired a volley into the tents. Naturally, the Indians were aroused, and thinking they were going to be killed, they tried to escape. Polk and his son, with several other Indians, sought a sheltered spot and returned the fire. Meanwhile, Posey, hearing the shooting, came up from his camp, a mile or so below, as his son was visiting the Bluff contingent. In the brief battle an Indian child was shot through the legs, one Indian who was seeking shelter was killed, and a member of the posse was also killed. And the attempt to arrest Hatch ingloriously failed.

Later, Mancos Jim, at the urgent request of the whites at Bluff, visited the camp of the Indians and induced the men to surrender. As they were coming towards the town Polk and Posey and a few of their followers escaped. Several of the Indians were made prisoners and confined in a second-story room over the Zion Co-operative Store at Bluff. They were shackled hand and foot and armed guards placed in charge of them. After the posseman was killed his friends were eager to "shoot anything that looked like an Indian"; and it was not strange to learn that one of the prisoners who "attempted to escape" by jumping from the second-story window was shot to death. The prisoners were securely ironed and incapable of doing serious harm to the armed guards, who were fully prepared for any emergency. It is claimed by one of the prisoners, after his release, that the guards indulged in the "gentle" pastime of holding guns to their heads and against their bodies, at the same time threatening to shoot. In view of these circumstances, it would seem that the killing of the prisoner was a deliberate act of vengeance, and wholly unnecessary, since he could readily have been restrained by physical force.

The rest of the "dangerous" Indians were driven from the vicinity of Bluff and started up the San Juan River for the Navajo Reservation. Bluff was strongly guarded by the posse, but no protection was arranged for the traders and the Government farmer, with their families, on whom these Indians were turned loose. A warning was not even sent them. What happened? Those so-called dangerous Indians stopped at the traders' stores, bought some supplies, and camped among or near the Navajos, and no one was disturbed!

After the bungling attempt to arrest Hatch, the posse camped at Bluff and merely "marked time." General Hugh L. Scott, of the United States Army, was sent by the Government to handle the situation. Incidentally the first thing he did was to disband the posse. Then he went out to the few belligerent Indians and had no trouble in inducing them to surrender,

in spite of the fact that one of the Mormons at Bluff said he "would have been willing to bet a thousand dollars that Scott could not bring those Indians in."

Subsequently, Hatch was tried in the Federal Court at Denver on the charge of murder. The case of the Government was so weak, and the argument of the defense so convincing, that it took the jury less than five minutes to return a verdict of "not guilty." The evidence against Hatch was insufficient, in the first place, and had there been no other motive behind this effort, opportunities were not lacking when he could have been arrested in Bluff. But the case against Hatch was only a pretext for something else. One of the Mormons declared that "when they get Hatch, they will take all the other Indians away from this part of Utah."

For many years, one hundred or more Indians made their homes in Allen Canyon and on the Montezuma Creek (on the public domain) in San Juan County, Utah. They were industrious, peaceable and self-supporting, and a number of them had built permanent homes, had fenced fields, and were making good progress. That part of Allen Canyon where Mancos Jim and his band lived is now included in a National Forest Reserve. He has a certificate stating that "the Forest Service has set aside the allotment for the said Mancos Jim and his little band of Indians, and all trespassers will be dealt with according to law."

As soon as the posse arrived in Bluff the cattlemen rode among these industrious Indians in Allen Canyon and along Montezuma Creek, and by threats and intimidating methods so frightened them that they fled for their lives, as they believed.

As has been stated, there was also a lawless element of the Utes, several small bands of them, without permanent homes, who "drifted" up and down along the San Juan River, and undoubtedly caused trouble among the Indians and whites. Had they been taken in hand, it would have been well for all concerned. Even now steps should be taken by the authorities to bring that element under law and discipline.

The principal industry in San Juan County, Utah, in which Bluff is situated, is the stock business. The herds and flocks of the white men had been steadily increasing, and the question of range was bothering them. Consequently, they wanted to get the Indians off the public domain and have undisputed possession of the range. The Hatch incident afforded just the opportunity they were looking for. It was then discovered how "dangerous" the Utes were; they must be "returned" to their reservation. While they are registered on the Ute Mountain reservation, in Colorado, as a matter of fact, most of the Indians concerned were born and raised in the sections where they had been living.

It should also be noted that a law was enacted by Congress in 1884 to encourage Indians to leave the reservation and settle on the public do-

main; and that under the fourth section of the Severalty Act of 1887 they could be protected in their holdings. These Indians had done the very thing that Congress had sought to encourage, namely, to maintain themselves off the reservation, and their rights should be protected in every possible way. In the face of these facts, it is extraordinary that an official of the Indian Service, located in Utah, took the ground that these Indians ought to be put on the reservation and forced to stay there if it took troops to accomplish that result!

The Ute Mountain Reservation, to which these Indians nominally belong, is a tract of 480,000 acres (in southwestern Colorado), but not more than 10,000 acres of it is capable of irrigation, *if* water could be secured. At the present time there is no more water than is needed for the Indians who are permanently located on the reservation, and if any additional number were put there it would work a great hardship on all of them. These non-reservation Utes were "making good," and they certainly should not be forced to go on a reservation unless they could be given something at least as good as that which they are asked to give up. To forcibly remove them now would mean to sweep away all the progress they have made in industry, self-support, and self-respect, to say nothing of the discouragement incident to making another start under adverse circumstances. In fact, they could not make a living on the reservation under present conditions; they would have to be put on a ration basis; reduced from a progressive, independent element to an absolutely dependent class—certainly a distinct backward step.

At the present time these industrious Utes are camped on or near the extension of the Navajo Reservation, in southeastern Utah. Many of them, in their hurried leaving, had to abandon their stock and other possessions. One of them told me how he had developed his home on Montezuma Creek; the way he was ordered away by armed cowboys, the loss of his stock, etc., and his desire to go back to it. He said, "Washington no savvy; no talk. If Washington talk, 'You go back,' I say 'all right; give me paper; I go back.' Me have good ranch; nice place. Now, no home, no land, no water. Navajo Springs no good." He is only one of a number. This progressive element is now at a standstill, waiting to see what the Government intends to do on their behalf. They contend that the Navajo Springs Reservation is "no good, no wood, no water." And they are right; I visited the reservation. At present they have nothing to do but draw rations twice a month. If some steps are not soon taken to change their status trouble is likely to develop. It is not a good plan to have a hundred or more Indians "sit down, every day all same Sunday." Furthermore, it is not just to the Navajos; their range is limited, and bringing on additional stock will not improve conditions.

In line with the effort to drive out all the Utes from San Juan County,

at the time of my visit the cattlemen were riding around among a number of Navajo families living on the public domain, along the San Juan River, ordering them to "get out." These Navajos also have been located there for generations; they are industrious and self-supporting, and their rights also should be respected.

It is interesting to note that seven years ago Mr. Levi Chubbuck, then an inspector of the Interior Department, was sent to investigate "complaints made by the whites against Indians in San Juan County, Utah." His report, submitted under date of August 22, 1908, contained recommendations which, had they been properly acted upon, might have afforded protection for these non-reservation Utes. But nothing was done.

In Mr. Chubbuck's report the opinion is expressed that "the trouble between the whites and the Indians arose largely from a desire on the part of the whites to acquire more grazing land as their flocks and herds increased."

According to this report, among those who made complaints against the Indians were "the three white men most vitally interested in the grazing privilege of the district in dispute."

Mr. Chubbuck further states: "The white complainants were surprised to learn that under the land laws of the United States of the Indian Homestead Act of July 4, 1884, the Indians had a right to go on the public domain and take up land, and that it was the policy of the Indian Office to encourage them to do this; that the whole tendency of modern administration of Indian Affairs is in the direction of breaking up rather than consolidating the reservation system."

In spite of this information that was given to those cattlemen, seven years ago, as to the legal rights of the Indians to be on the public domain, they would not let the Utes alone. It would seem that there is a class of white men in San Juan County, Utah, that ought to be taught to respect the law. Let the United States authorities deal not only with them, but also the lawless element among the Utes that has caused trouble for both whites and Indians.

Rev. Sherman Coolidge, President of the Society of American Indians, when in San Francisco during the past summer, met a Ute boy who was playing in a band. He said to him, "What you Utes need is a white man's chance." The boy replied, "No! Give us half a chance and we will take care of the other half."

The progressive Utes herein referred to are now patiently waiting to see if the United States Government intends to give them "a white man's chance." Surely they have proved their right to it.



Training Indian Girls for Efficient Home Makers:

By Elizabeth G. Bender.



DO NOT intend to tire the reader with long drawn out stories of broken treaties, the misappropriation of Indian money, nor do I intend to dwell on the subject of how we have been starved and pampered on various reservations. Lamenting over past abuses, hanging around Indian trading stores, demanding certain rights, does not solve the Indian Problem.

We hear a great deal about developing leaders for leadership and are apt to forget that our girls are to be the sources of such leadership, too, for they represent our homemakers and homekeepers.

In traveling over this great country of ours, I have noticed that the best schools, the most productive farms, the most sanitary conditions exist only where educated fathers and mothers have given their sons and daughters the proper home life. But as I have traveled through the Indian country, I have not seen many homes on this order. The conditions are just the reverse. The unkempt homes which are breeding places for filth and disease outnumber the homes of cleanliness and Christian training, and thousands and thousands of acres of Indian lands, rich in undeveloped resources, are lying idle.

The time was when the Government school system met the necessary requirements, but it lacks in the fact that it does not teach our girls and boys the real value of labor and the cost of materials. They are not impressed with money values and how much it means to make a living for themselves.

Can we expect to develop great, strong Christian leaders in spite of such home conditions? Yes, we can. We can take our youth away from home, send them off to such schools as Haskell, Carlisle, or Hampton for a period of years, give them an even better education than these now offer, and have them associate with high minded instructors who shall

teach them that the home is the very core of any civilization, that the ideal home shall permeate its environment and bring it into keeping with that of their school. When we shall have done this no girl will be ashamed of her people or disgusted with her lot.

Often in the Indian country we find father speaking intelligent English, using the latest implements in farming, thrifty and industrious. But you wonder why his home does not show the result of his labor. You will have to look farther. Does the mother speak English? Does she know anything about food values? Has she had the training of Home Economics and Domestic Science? Does she know anything about nursing and first aid to the injured? Does she know anything about organizing Mothers' Clubs and Girls' Clubs for the advancement and betterment of her community? You will find that that side of her education has been neglected. As no people advance any faster than their women and the home is conceded to be the core of the Indian problem, my plea is that these Indian girls should receive a fair chance.

Nearly all the large Indian schools have trade schools in which our young men are taught the various trades, but the Indian girls must day after day do the menial drudgery of the school, working in the laundry, washing dishes, with little time for recreation and play.

More and more we are beginning to appreciate the fact that the Indian girl along with this sort of work must be given a thorough course in Home Economics and Domestic Science. The Indian girl was naturally a homemaker even in the days of savagery. She it was who pitched tent, tilled the little garden, and at that early stage made something of a home for her roaming people.

Carlisle, for the first time in its history, has installed such a course. We have this year built a model home cottage, in which the girls get a real taste of home-life for a month. Here our girls are being trained how to cook over a common stove, to take care of kerosene lamps, and to prepare three meals a day in the most wholesome and economical way. In this model cottage she is to learn the art of cooking cereals, vegetables, eggs, fish, bread, cake, and pastry, besides the proper setting of a table and the preparation and serving of family meals. Invalid cookery, canning of fruits and vegetables, jelly making and pickling will be a part of the course. She will also learn how to do the plain, everyday sewing, so needful in a home of this kind.

I believe that this sort of training will give her a broader outlook on life and make her realize the tremendous responsibility that confronts her as a homemaker. She will look upon her lot as a sacred calling and appreciate the dignity and nobility of labor.

Along with Home Economics and Domestic Science, have her realize that she, too, has a social problem. Have her study sociology in its

broadest sense so that she shall know the relation of character building to health, recreation, business, and racial welfare.

One writer tells us that "Education is not simply the art of developing powers and capacities of the individual; it is rather the fitting of individuals for efficient membership. It should fit one for social service. It should create the good citizen."

My plea is for a broader and more comprehensive education for the girl than has ever been given before.

Lastly, we must teach our girls to go out as strong, Christian leaders, for not only must they be good homemakers but also soul savers. I have been in some schools where this side of Christian education was sadly lacking. Do we not boast of belonging to a Christian Nation and are we not all seeking after the same God? Then teach my people more about the Great Spirit, so that they too shall be morally strong. Our girls as well as our boys must have great and compelling ideals. These are practical lines along which our girls should be educated. I think that something on this plan will produce the homes we wish to see in the Indian country, the Great West, the land of wonderful opportunities.

We are a people that have always lived in the country, fished in the rivers, lived on its hills, raced upon its plains and that is where our homemakers belong. The West is where we wish to solve the Indian Problem, building up better schools, better churches, and better homes.





CHUNA, A NAVAJO WOMAN

(*Illustration Accompanying "Navajo Notes,"*)



MEMORIAL TO SHIKELLAMY

Erected by the Ft. Augusta Chapter, D. A. R., in Cooperation with the Pennsylvania Historical Commission, June, 1915

Shikellamy:

An Address by George P. Donehoo, D. D.



IT WOULD not be possible for me, in the time allotted for this address, to give a complete history of the life, character and work of the Oneida chieftain in whose honor we to-day unveil this memorial. To trace all of the influences which had their origin in the relations of this Iroquois vicegerent with the Province of Pennsylvania would require a full discussion of the Indian policy of colonial Pennsylvania, and all of the varied developments to which this policy led during the entire period of the French and Indian War and of the Revolutionary period as well.

Let me briefly recall a few of the facts which led to the sending of this diplomat to Shamokin. From the time of the landing of William Penn on the Delaware, in 1683, there was a gradual migration of the aboriginal tribes from that river to the Susquehanna. The various land purchases along the Delaware finally drove the entire body of the Delaware and Shawnee to the waters of the Susquehanna, and even over the great divide to the Ohio. This migration had reached its high tide about 1727-1740. In 1698 the Shawnee had entered the Province from the Potomac region and gradually moved northward along the Susquehanna to Shamokin and Wyoming. By 1727 a large settlement of Delaware, Shawnee, and Tutelo had established themselves at the site of Shamokin, at the forks of the north and west branches of this river.

Previous to the occupation of this strategic point by these tribes the site of Shamokin had been occupied by the historic Susquehannocks, or Minquas, whose villages spread up the West Branch to Lock Haven, and up the North Branch to Spanish Hill, at the site of the large fortified village of Carantouan. How long a period before the time of their final overthrow by the Iroquois these related tribes occupied this region is unknown. But that the Susquehannock period of occupation was a long one is certain from all of the evidence obtainable. After the destruction and subjection of the Susquehannocks, the ancient Andastes, or Conestoga, in 1675, the Iroquois claimed the lands along the Susquehanna river by right of conquest. When the Delaware and Shawnee commenced to settle upon these lands along the upper Susquehanna, they were permitted to do so by the Iroquois Confederation. Owing to the various land sales on the lower Susquehanna and along the Delaware, and also because of the troubles arising from the liquor traffic among the Indians on the Susquehanna and Ohio, Shikellamy was sent by the Six Nations to Shamokin, in 1728, to have supervision of the Delaware and Shawnee and other tribes, and also to look after all matters relating to the settlement and purchase of the Indian lands by the whites.

Very little is known of the early life of Shikellamy. According to Bettram he was an adopted Frenchman, born in Montreal and captured

by the Oneida, although he himself claimed to be a Cayuga. His name is a much corrupted form of the Oneida chieftain title, Ongwaterno-hiat-he (Ungquaterughiathe), meaning "It has caused the sky to be light for us." The other name applied to him, Swataney, is a corrupt form of Onkhi-swathe-tani, "He causes it to be light for us," or as an appellative, "Our Enlightener." The names ending in "us" and "mo," as Shikellemus, Shikellemo, are Latinized forms used by the Moravian writers, and are corruptions made by Anglicizing and Latinizing the Indian name. Add a Mac, or and O' to the Latinized form, and call it MacShikellemus, or O'Shikellemo, and you would have the limit of corruption.

Previous to the time of Shikellamy's entrance upon the Indian policy of Pennsylvania all of the affairs of the Province had been conducted directly with the Delawares, from the time of Penn's first purchase. After this time the Delaware had to sink into the background. This was the commencement of the alienation of the Delaware and Shawnee, which ultimately drenched Pennsylvania in blood. The haughty chiefs whose ancestors had dealt directly with William Penn could not bear the humiliation of having their lands sold without their consent, and even without any consultation.

The one weak spot in the colonial policy of Pennsylvania with the Indians was the liquor traffic. The chiefs of the Delaware and Shawnee had complained about this abuse again and again, without avail. In 1731 Shikellamy notified the authorities of the Province that unless the liquor trade with their subject tribes was regulated, friendly relations with the Iroquois would cease. This ultimatum led the Assembly to urge Governor Gordon to use every means possible to maintain friendly relations with the Iroquois, and for this purpose to call a council with them. The Governor then urged the Assembly to pass a bill restricting the selling of rum, by the traders, among the Indians. This bill was defeated by the Assembly by a large majority. James Logan, in 1731, urged the passage of such a measure, saying that the unrestricted sale of rum was driving the Delaware and Shawnee to the Ohio, where they were coming under the influence of the French. He urged that a treaty be held with the Six Nations, as the lords over these subject tribes.

The coming of the Germans from the Schoharie Valley to Tulpehocken in 1731 led to many important events. It brought Conrad Weiser into relations with the Province. In December, 1731, Shikellamy went to Philadelphia with Conrad Weiser, whom he introduced as the official interpreter of the Six Nations. Shikellamy reported the result of a mission which he had made to Onondaga, saying that it was too late in the season for the chiefs to go to Philadelphia, but that early in the spring they would come for a council. It was late in the summer of 1732 before the chiefs of the Oneida, Cayuga, and Onondaga arrived in Philadelphia.

At this council the Iroquois promised to use their influence in bringing back the Shawnee from the Ohio, and the Province promised to restrict the sale of rum among the Indians. Neither of these promises were fulfilled. The Shawnee refused to come back, and the traders could not be influenced to stop the unrestricted sale of rum. Another council was called in Philadelphia in 1736, at which time the Six Nations informed the Governor that after the treaty of 1732 it was agreed that Conrad Weiser and Shikellamy were the proper persons "to go between the Six Nations and this Government," and that they would therefore be employed to attend all treaties and councils.

At this council of 1736 the Iroquois set up a claim for the lands south of the Blue Mountains, drained by the Delaware River. A deed for these was made out, signed and the lands paid for. Thus was established the *first* Iroquois claim for any lands on the Delaware River. William Penn had never recognized any such claim, and the Iroquois had never before made it. From this time onward Shikellamy and Conrad Weiser were supreme in the Colonial affairs of the Province in its relations with the Indians. Weiser was a Mohawk by adoption and he thoroughly despised both the Delaware and the Shawnee and used every means at his command to make the Province accept the terms of the Six Nations.

From 1736 the friendship of the Delaware and Shawnee was lost. These tribes kept moving away from the Susquehanna and from the English interest to the Ohio, where the French used every means to gain their friendship.

Shikellamy and Conrad Weiser gained the friendship of the Iroquois but in so doing they lost that of the Delaware and Shawnee. While this policy ultimately made the Anglo-Saxon supremacy on the continent possible, it nevertheless drenched the hills and valley of Pennsylvania in blood. Had Colonial Pennsylvania held the friendship of the Delaware and Shawnee by a recognition of their land claims and supremacy in councils, it would have lost the friendship of the Six Nations. Hostility of the Six Nations at this period would have meant the blotting out of every English settlement in the Province, if not on the Continent. Shikellamy and Weiser evidently did not see the far-reaching influence of what they did. It was unconscious statesmanship.

When the Delaware and Shawnee moved westward to the Ohio they did so, not only to get away from the influence of the white settlers, but also to get away from the domination of the Six Nations.

At the great treaty at Lancaster in 1744, when the Iroquois were making an attempt to have the land dispute with Maryland settled, Shikellamy refused to sign the deed to these lands along the Potomac, realizing that such an act on his part might be interpreted as giving some recognition to the claims of Maryland in the boundary dispute with Pennsyl-

vania. There is little reason to doubt but that Shikellamy was influenced in this, as in all other matters by Conrad Weiser, who was the dominating force back of everything which this Iroquois deputy did.

Shikellamy was always friendly to the Moravian missionaries. Count Zinzendorf, under the guidance of Conrad Weiser, visited Shamokin in 1742, when he held a conference with Shikellamy. A Moravian mission was built in Shamokin in 1747, and at the same time erected a blacksmith shop. The troubles arising because of the Indians neglecting to pay their bills at this shop are mentioned by Bishop Cammerhoff, who visited the place in 1748, in which year Shikellamy accompanied him to Onondaga. David Brainerd, the missionary, describes the village as it was in 1745. He says, "The town lies partly on the east and west shores of the river, and partly on the island. It contains upwards of 50 houses and 300 inhabitants. About one-half are Delawares and the others are Senecas and Tutelars." The Shawnee had moved westward to the Big Island, at Lock Haven, and to the Ohio by that time.

Shamokin was also the place of residence of Allummapees, or Sassounan, the head chief of the Delawares, so that this place was in every sense of the term the Indian capital of Pennsylvania during the period from 1728 until 1748. Allummapees died in 1747, and on Dec. 6, 1748 (17th Reichel) Shikellamy died in abject poverty. In the summer of 1748 and in the spring of 1749 a famine of unusual severity visited the entire Indian villages of the Susquehanna. The Indians were in severe want, being obliged to boil grass and bark in order to live. Shamokin was deserted in 1749 because of this famine.

Weiser says in a letter, Oct. 6, 1747, "I set out for Shamokin, by the way of Paxtang, because the weather was bad. I arrived at Shamokin on the 9th about noon. I was surprised to see Shikellamy in such a miserable condition as ever my eyes beheld; he was hardly able to stretch out his hand to bid me welcome; in the same condition was his wife, his three sons not quite so bad; also one of his daughters, and two or three of his grandchildren, all had fever; there were three buried out of the family a few days before, viz.,—Cajadies, Shikellamy's son-in-law, that had been married to his daughter above fifteen years, and reckoned the best hunter among all the Indians; also his oldest son's wife, and his grandchild." Cammerhoff says in his Journal of Jan. 14, 1748, "Last autumn many of his family died, viz., his wife, his oldest son's wife and five children, three of Logan's children, and his son-in-law and some of his children."

In October, 1748, Baron John de Watteville visited the various missions along the Susquehanna. This Bishop of the Moravian Church stopped at Shamokin and visited Shikellamy. The visit of this missionary made a deep impression on the old chief. Several weeks after the departure

of Watteville, Shikellamy went to Bethlehem, in order to be more thoroughly instructed in the Christian religion. He professed conversion and was baptized—although he had been baptized many years before this time by a Jesuit missionary in Canada. He fell ill, at Tulpehocken when on his way home, and had barely enough strength left to reach Shamokin, where he stretched himself out upon his mat, never to rise again. David Zeisberger was present when he died. He left three sons, James Logan, John, or Tachnechtoris, and John Petty. Runners were sent out to call these to Shamokin. James Logan arrived the day after his death. Shikellamy was buried on the 9th of December, in the presence of the entire population of the town, in the last resting place of the red man, in the plot of ground below the Indian village, and just outside of what was later Fort Augusta. James Logan, his second son, was perhaps the most famous of his children. Made so by the murder of his family, near the mouth of Yellow Creek, on the Ohio, and the famous "Logan's Lament." Logan's relatives were murdered in the spring of 1774. It is stated by some authorities that the relatives killed at this time were his mother, younger brother, and sister. The latter had a half-breed son, who escaped. This sister of Logan had been a mistress of Col. John Gibson, the Commander at Fort Pitt, and it is stated that the boy who escaped was a son of Col. Gibson.

After 1749 the passing of Shikellamy, the Iroquois vice-gerent and of Allummapees, the Delaware "King," and the migration of the Delaware and Shawnee to the Ohio, Shamokin declined as an Indian center. Kittanning and Logstown on the Ohio then became the centers of Indian affairs in the Province. But, the influences which had been set in motion by Shikellamy and Conrad Weiser went on over the mountains, after these men had both passed away. During the French and Indian War the Iroquois, as a confederation, remained neutral. The Delaware and the Shawnee both took up the hatchet against the Province, after Braddock's defeat, striking the first blow just below Shamokin, at the mouth of Penns Creek, in October, 1755.

After all of these years we come here to-day to dedicate this memorial to the faithful chief, who never swerved in his friendship to the Province to which he was sent as the representative of the Six Nations. He lived as a wise man of the red men. He died and was buried as a Christian. After all of these years of resting in an unmarked grave, his grave is marked by the official action of the State, whose existence he did more to make possible than any red man who ever loved the beautiful river on which he now is resting. In accordance with the customs of his race we here to-day cover his grave with this token of a State's respect, and place this memorial to the memory of a loyal friend of the Province of Pennsylvania, in the dark days which came before the storm of war.



Interesting History of Stone Used for Shikellamy Monument:

An Address by Christopher Wren.



CHRISTOPHER WREN, who gave to the Sunbury Chapter of the D. A. R. the boulder which was recently dedicated as a marker to the Indian Chief Shikellamy, delivered a very interesting address at the unveiling, which took place at Sunbury, Pa., October 15, 1916. Mr. Wren's address follows:

Mr. Chairman, Ladies, and Gentlemen: The part which has been assigned to me by the committee having in charge the ceremonies of unveiling this bronze tablet to the Indian Chief Shikellamy to-day, is to give some history of the rock boulder on which the tablet is mounted.

In doing this I shall take occasion to make some references to remote ages of the past, in tracing the history of this particular rock strata through the various vicissitudes which it has seen. I am pleased that so many of the students of the Sunbury public schools are present to hear what I shall say in that connection.

Learned geologists tell us that we shall never see the lower, or foundation rocks of the earth, as they are located, perhaps, thirty miles below the surface, or, in other words, that the outer crust of the earth has been disturbed and undergone changes for a distance of about thirty miles below the surface.

At some time, untold ages ago, the earth's surface in this locality went through very great changes, resulting in the formation of the mountains and valleys which are all about us, and in bringing some of the rocks of the lower strata to the surface and even elevating them up on the mountain sides. During this period the particular strata or ledge of

rocks from which this boulder was quarried was forced up and exposed on the mountain side several hundred feet above the level of the river near Wapwallopen, about forty miles up the valley from this point.

From the best information I can get this strata was originally about two thousand feet below the lowest coal vein, before the upheaval spoken of took place, and when we know that the deepest coal vein in Wyoming Valley is about eighteen hundred feet below the present surface, it will be seen that this boulder was at one time very far down in the bowels of the earth. It was thus subjected to great pressure from the weight of the overlying rocks upon it. Because of this pressure the rock became very close grained, hard and strong.

These same learned geologists tell us that all that part of Pennsylvania lying north of Berwick was at one time covered by sheet ice, or glacier, about one-half mile thick, which was moving slowly toward the southwest, but melted when it got as far south as Berwick.

The formation of this sheet of ice took place after the mountains had been thrown, as described, as is proven by the fact that when the ice melted it produced a great flood, carrying with it masses of rock and earth which polished the surface of the rock ledge in which we are interested today.

The fact that this polished surface is in practically the same condition as it was ages ago when the glacial flood did its work, proves that the rock resists the action of the weather to a remarkable degree.

No lichens, mosses or plants will grow on this rock because it does not absorb enough water to support them. When rocks absorb much water, they become disintegrated and crumble away by the water contained in them expanding by freezing in the winter.

Many other rocks, like lime stones, are eroded by the rain water dissolving the substance in them which is soluble in water. Those of you who have noticed the manner in which the polished surface of very old marble tombstones become rough and crumble away, will understand the change which has taken place, when you consider that marble contains a considerable percentage of lime.

I have given so much attention to the effect of natural forces on many rocks, that you may know that this rock boulder, from our local mountains, will resist the forces of nature for centuries to come, as it has done for ages past. I feel entirely safe in saying that, unless it meets with some accident, this rock marker will stand here long years after every person in attendance at these ceremonies has passed from the scenes of earth.

But there is another reason, besides its indestructibility, why this particular rock is an appropriate setting for a tablet to a notable North American Indian, whose fore-fathers occupied this land before our ancestors even knew that there was a continent of North America.

For a number of years past I have given some attention to collecting the handiwork of the Indian race, in clay, stone, bone, copper, etc., in the water-shed of the Susquehanna river. I believe I state a fact when I say that most of the hardest and strongest implements, grooved and ungrooved, axes, celts, pestles, hoes, etc., which had to withstand the hardest usage were made of the same kind of rock as is this boulder.

My observation of thousands of these implements leads me to believe that this was the case along the Susquehanna river from Lancaster county on the south to Bradford county on the north, a distance of about two hundred miles.

I may remark briefly that the American Indians by experience and practice, had learned to select the stones most suitable for their purpose in making implements, and it is doubtful whether the present day workman in stone understands any better how to work stone, even with their more improved tools. The Indian appeared to understand the fracture of rocks very fully.

I might talk to you at considerable length about the use of stone by the primitive peoples in all parts of the world, in making their stone implements, before they had learned that some rocks contained metals which could be melted by the use of intense heat, or had learned how to make a fire hot enough to produce the necessary intensity of heat, but the present occasion does not call for extended remarks along that line.

I learn that there are many persons here present who wish to attend the elaborate ceremonies at Selinsgrove this afternoon, so I shall be brief.

As a concrete example of a perfect Indian implement made of the same stone as this boulder, I take great pleasure in presenting to Mrs. Gilbert Burrows, Regent of Fort Augusta Chapter, D. A. R., under whose auspices this beautiful tablet is erected, an ungrooved axe, or celt. It is a type of implement which was made by peoples in all parts of the world when they were living in their stone age.

This particular specimen was found within the past ten years, on a farmer's field, which has since been covered up by the extensive classification yards of the Pennsylvania Railroad at Northumberland, by Mr. Frank D. Sholvin, of that place, from whom I secured it for my collection. It is undoubtedly several hundred years old at least, during which it has been exposed to the vicissitudes of weather and the farmer's plow.

It is a good example of Indian workmanship in stone, and has the additional interest of being associated with your own immediate neighborhood, which was the reason I selected it from numerous similar specimens.

In conclusion, I wish to express to Fort Augusta Chapter my appreciation of the courtesy shown me by their invitation to be present today and to have a part in these very interesting ceremonies.



U-le-lah, the Pocahontas of Florida, or the Princess of Hirrihigua:

By Minnie Moore-Willson.

THE name of the Princess of Hirrihigua is a familiar one throughout Florida. Poets have sung it, societies have chosen it for their chapter name, historians have gathered smattering bits here and there which give a glimpse of the Indian princess. In St. Petersburg the name is borne by the local chapter of the Daughters of the American Revolution. Despite this widespread publicity of the name, few people, however, really know much of the story of this fascinating princess.

It remained for Mrs. Minnie Moore-Willson to relate the true story of Hirrihigua and to prepare for publication a fascinating story of this Seminole princess whose romance is as interesting as that of Pocahontas of Virginia. Mrs. Willson is an authority on the Florida aborigines. Her story of Hirrihigua is, therefore, as nearly authentic as early records and Indian-Spanish lore can make it. The romance of the famous Indian princess as prepared by Mrs. Willson is reproduced in full below.



ALMOST simultaneously with the war cry of Europe, the Atlantic cables, in peace-loving contrast, were repeating to America the account of the dedication services at old Gravesend, England to the memory of Pocahontas, the heroine of Virginia's early history, and our Ambassador Page in unveiling the memorial windows dwelt largely on her influence as a bond of peace between the United States and Great Britain. So today, a spirit of thankfulness should come over us as individuals and as a nation for the influence of our Virginia princess.

America grasped hands with our English friends on this occasion, when our American officers and sailors from the battleships Missouri and Illinois took a prominent part in the ceremonies.

At the close of this touching ceremony Ambassador Page with our American officers and cadets was extended a cordial reception from the thousands of persons who had assembled inside and outside the old parish church, whose register bears the name of the Indian princess.

To Florida belongs a romance not less fascinating and wonderful than that of Virginia's Pocahontas. But alas, in the "manana" of the first Spanish invaders much interesting history was lost to the world. Enough has been preserved, however, to excite the imagination and cause this age of research to go deep into embalmed records of centuries ago and revive the quaint philosophy of the old, entrancing Florida.

U-le-lah, the Pocahontas of Florida.

With the extinction of the powerful Hirrihigua tribe passed the life story, tantalizing in its meagerness, of the Indian princess, U-le-lah. The full history of our lovely Florida princess, who was in very truth the first heroine of American romance, slumbers in the unwritten archives of forgotten history, yet one dramatic incident in her life has been preserved to us to give us the right to call her "the Pocahontas of Florida," and in the heroism of this young Indian girl is a setting for as dramatic a story as has been given to history.

The old chroniclers tell us that the word Hirrihigua which ethnologically considered, must be a mixture of both Spanish and Indian, was the name of the country first invaded by the Spaniard on Tampa Bay; the seat of government of a mighty tribe of aborigines, who according to Bourne's Narratives of De Soto, occupied a vast domain extending from the Gulf of Mexico to the Atlantic ocean, and so to the Hirrihigua Chapter of Florida who has been the first to honor the memory of this first American heroine, the history and romance of the Princess U-le-lah is most fascinating and worthy of special commemoration.

Ferdinand DeSoto.

When the cavalier of Spain in the person of the intrepid Ferdinand De Soto, landed in 1539 on Tampa Bay with all the pomp and pageantry of the Spanish court, he found himself at a loss for interpreters and guides to this wild and strange land.

Learning of a young Spaniard, Juan Ortez by name, who was the only survivor of the great DeNarvaez expedition, and who had been a captive of the Indians for ten years, De Soto quickly sought to find him in order to use him as a guide for his conquest.

The history of this young Spaniard, who is reported to have been handsome, together with the saving of his life at a crucial moment by the daughter of the proud old Chieftan of Hirrihigua, parallels that of the Virginia annals, of Pocahontas and John Smith, and antedates this epoch-making history of Virginia almost one hundred years. In memory of

Pocahontas, the Lady Rebecca of the English courts, toasts of all England have been given; entertainments have been planned in her honor, and medals have been struck off to commemorate her visit to the imperial court of James the First.

The proudest blood of Virginia runs through her descendants and every history of white America gives the tragic story of her heroism and her instrumentality in saving Virginia to the Caucasians.

Of U-le-lah, our Florida princess, whose heroic stand and womanly courage stands out as the peer of any character in history, we know but little and honor has been withheld, not only as an Indian princess whose father was the emperor of an unbounded area, but as a historical character of gracious personality. She was truly the heroine of the first American romance, where honor, dignity and a woman's heart shone forth, and as Floridans we should endeavor to memorialize her name and her deeds in the history of America. A brief sketch of this young Indian girl is appended.

Juan Ortez, a Spanish youth deserted by his comrades, was captured on the shores of Tampa Bay by the Indians, and taken to their chief U-ci-ta. This chief was the reigning monarch of this southern province of Hirrihigua, and thoroughly embittered against the butchery his people had suffered at the hands of De Soto, was ready to wreak vengeance on the pale face, the only survivor of the De Narvaez expedition.

Florida, from the day the first Spanish invaders, with blood hounds, chains, battle-axes and sabres, set foot upon her flower-bordered soil, has been a battle ground. Her sands have run red with the blood of the innocent native, who always held out a hand of welcome and gave sustenance from their well filled store houses, while the new comers ever practiced the same atrocities and butcheries that are being perpetrated in our border country of Mexico today, although with greater cruelties and no restraining power.

It is not surprising that the proud chief of Hirrihigua wished to be relieved entirely of every vestige of white blood for added to the rapacities from which he and his tribe had suffered, the Narvaez expedition had even subjected the chief's mother to the most atrocious cruelties, and thus his desire for vengeance upon this representative of the hated white intruders was natural. With revenge uppermost in his mind, the chief ordered Juan Ortez to be bound hand and foot and placed upon a rack made of poles—and to be slowly burned to death.

As history records the account of this tragic scene, the beautiful daughter of U-ci-ta, who was about the same age as the handsome Spaniard, when she saw the dreadful fate about to be inflicted upon the young white stranger, rushed to the burning fagots, and braving the anger of her all-powerful father, threw herself at his feet and implored him to spare

the life of the captive youth, urging and pleading with all the compassion of a woman's heart, that this white stranger had done no injury and that it was nobler for a brave and lofty chief like U-ci-ta to keep the youth a captive than to sacrifice so mere a lad to his revenge.

Looking back four centuries, a vision rises. We stand in the midst of an aboriginal people. A tragic scene is before us. We see Indians wreaking vengeance for the wrongs inflicted upon them, and a stern visaged chieftain, whose word is law, in command. A boyish form is bound upon a rack of fagots, with the flames already gently licking the poles and creeping to his helpless body. All at once a trembling, girlish form rushes to the rescue, and with the pleading of a compassionate woman, forgetting her own natural resentment for the past wrongs done her kindred, touches her stern and stoical father and secures the release of the captive youth.

This was the youth Orteze who, released from his fiery bed, was cared for by his gentle protector, his burned flesh bound and dressed, and under her gentle administrations restored to health, and as an act of honor he was given the position of guard over the sepulchres of the dead. It was the custom to place the dead upon scaffolds and, as these sepulchres in those wilderness days were beset by wolves and wild-cats, a guard watched over them day and night.

Orteze guarded these mausoleums through the lonely hours of the night and grew in great favor with the haughty chieftain; but one night, so the narrative goes, a wolf carried away the body of a child of a chief. Orteze threw an arrow and wounded it, but did not know that the child had been taken. The next morning the loss of the child's body was made known, and Orteze ordered to be put to death. Some friendly Indians, following on the trail of the wolf, discovered the child, and the wolf lying dead just beyond it. The chief, with a justice ever belonging to the American Indian, being satisfied of the faithfulness of Orteze, took him again into favor.

For three years this young Spaniard, now only twenty-one years old, continued to live with the Hirrihigua tribe, but at the end of that time a fierce war broke out between old chief Ucita and a neighboring tribe. According to the savage custom of those days, in order to insure a victory, it was decreed that a sacrifice must be made, and the Spanish youth was selected as the victim.

Again U-le-lah, the counselor and friend of her father, and still the faithful friend of the white stranger, came at night and warned him that he had been selected to be sacrificed the next morning. This act was wholly one of womanly courage and compassion, and not for any sentimental consideration for the handsome young Spaniard, for this Indian princess was betrothed to the chief Mucoso of another tribe.

At the midnight hour she came and guided him on his way a half a

league to her lover, sending as guards and envoys two friendly and trustworthy Indians.

Juan Ortez, with his guides, traveled all night, and morning found him on the boundary of Mucoso's territory, where he was met by the lover of his fair protector and received with the assurance, so early historians chronicle, "that if any white men ever came to his country, he would allow him to go back with them."

The old chief of Hirrihigua, much chagrined at his daughter's conduct in usurping his kingly authority, demanded of Mucoso the return of Ortez. Mucoso refused and his refusal caused such a breach between the two monarchs of these big provinces that it was several years before Mucoso claimed the fair Indian princess as his bride. With true Indian honor he sacrificed his love for a principle, and continued to protect the Spanish captive.

It is an interesting fact in history to know that Ortez remained with Mucoso for eight years, until the landing of De Soto, to whom Mucoso, keeping his pledge to Ortez, sent him under a guard of several Indians.

Ortez, now become one of De Soto's band, was however destined to live but a short time, for De Soto, with no other object than conquest and search for gold, such as he had learned under the way of the relentless Pizarra in the land of the Incas, traversed the country murdering and plundering the innocent natives until he reached the Mississippi, where, it is recorded, Ortez died only a short time before death claimed the proud and relentless De Soto.

Princess of Hirrihigua.

Of the noble-hearted Indian princess, little more is known, but as a heroine, she is truly the peer of the long famed Pocohontas, and her history must touch every romance loving heart.

All Florida should feel a pride in the name of this Indian girl, for to her alone is credited the heroism of saving the life of the only Caucasian at that time on the southern shores of Florida. For her compassion and womanly tenderness, for her heroic stand for justice, this Florida princess is deserving, even after four centuries, of recognition, and upon the brow of Ulelah, the princess of Hirrihigua, should be lovingly placed laurels of gold, and her name commemorated in American annals.

Particularly should Florida rise to the occasion by proclaiming to the world the glorification of her own aboriginal princess, and erecting to her memory a memorial commending her bravery and virtue.





Indian Blood



IN THE early days of the republic, an infusion of Indian blood would have been considered a bar sinister. No one ever spoke well for the half breed. But as the generations go on, many of our older families are showing pride in having in their lineage some infusion of Indian blood. Among them is the family of Mrs. Galt, the President's fiancée. Thus the Indian tribes for the first time will now be able to claim some slight kinship with an occupant of the White House.

Seen near to, the Indian was never popular. The idea that the only good Indian is the dead one was always the view of the frontier. He was a rebel from the responsibilities of civilization. As many of them are now settling down and cultivating land like white folks, the virtues of his race may be better recognized.

Most of the aboriginal strains are thick-witted, earth-born creatures, slow of thought and dull of apprehension. The Indian was quick, alert, nervous, lithe of motion, passionate. He was capable of affectionate loyalty and fiendish revenges. He had his own beauty of imagery and was not lacking in fine ideals. He was the poet of the stone age, a dreamer and mystic.

Other under-developed races have gradually adjusted themselves to the white man's regimen of sober industry. The negro never rebelled at being a hewer of wood and drawer of water. But for the red man, tilling the ground has been but slavery to a proud spirit. Once the owners of a continent, the Indian is but an insignificant factor in our life today. Only a slight infusion of his blood has entered our race. If old families like Mrs. Galt's are proud of it, it is as a poetic sentiment and a sign of the age of the family tree. The remnant of the race, however, inherits qualities of endurance and imagination, which properly trained in the yoke of industry will yet be valuable.—*Piqua (Ohio) Call*.



A Woman Without a Country:

By Charles E. Waterman.



FLORIDA has ever been a land of mystery and enchantment—a lure to animal life from insect to genus homo. In the old formative days, polypi—myriad-billions of them—occupied the shallow waters and with their diminutive bodies built a breakwater to catch the white, powdery silt—the wear of time and tide—and form a nurturing bed for tall, thin-needed pine, moss-festooned oak and scrubby-fronded palmetto.

Like a long forefinger on the doubled-up fist of North America, it beckoned, in the sixteenth century, to Ponce de Leon of old Castile, in search of eternal youth; and in the twentieth century to Tom Jones, of frost-bound Boston, in search of the same thing. In the new environment, sun-bathed to indolence, and under the seductive influence of citrus pulp, Tom pondered and dreamed about this wonderful land—pondered on its past and dreamed of its future. Present and past met sharply—tourist-cities, the advance of civilization in the north; wide-spread sand barrens and swamps in the south. It was the world of men advancing into the primitive, which held the mystery of the beginning of things. Tom Jones, as others of his kind, had only a thin veneer of civilization and the primitive attracted him. He was desirous of laying aside the veneer and taking on the full panoply of the primitive. He was eager to pierce the uncharted Everglades, eager to penetrate that unfinished part of the universe, where unremoved scaffolding yet betrayed the design of the builder. He wished to interview the alligator, and absorb what that leftover saurian could teach him of the fifth day of creation; and he planned to be guided by a Seminole, who might tell him something about the morning of the seventh day.

His wish in part was not difficult of realization. For a man of means, it was not difficult to cross the hummocky sand barrens to that great morass, the Everglades. It was no very difficult task to find a Seminole camp, or engage a dugout and pilot for the reedfilled waters of Lake Okechobee; but it was a more difficult matter to gain the confidence of that guide, his family and friends. He was the proverbial taciturn Indian, tempted for the moment by the glint of gold and what it would buy, to forget for a few days his inherited hatred of men with a fairer skin than his own.

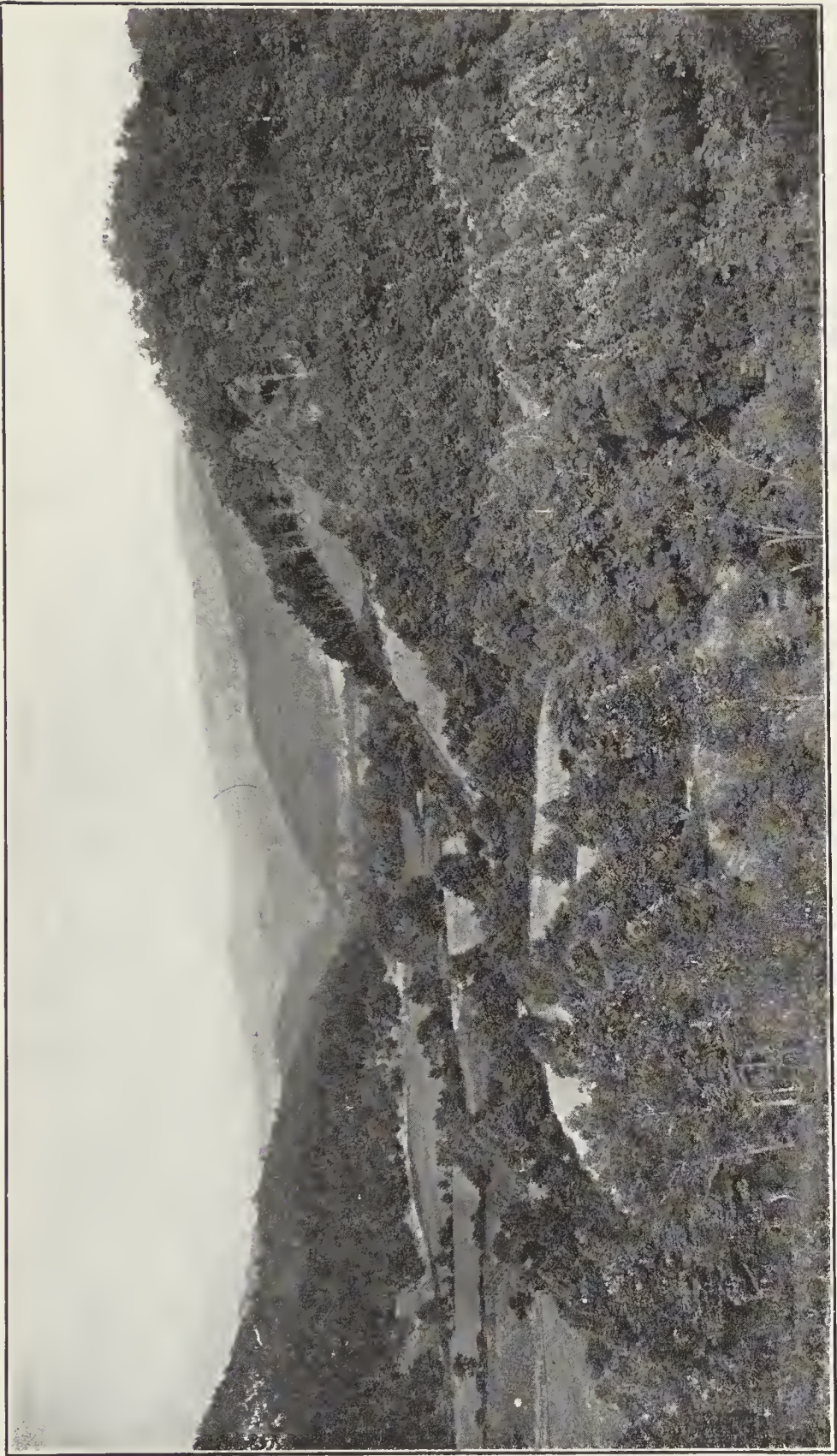
The village at which Tom arrived, consisted of a half-dozen palmetto thatched huts in which dwelt a family in sectional parts, from grandfather to grand child. That is, each son and daughter as he or she took upon themselves family life, moved into a separate hut. To a man ennuied with civilization, this simplest of simple life offered much for study and contemplation, the toothless old patriarch and his wife, wrinkled, scantily clothed, devoid of ornament, waiting for translation to the Happy Hunting Grounds; the middle-aged matron, loaded with varicolored beads to indicate her sisterhood with Eve, busy in domestic pursuits; her husband, hunter, trapper and sometimes guide; children from tots to youth and maid, the first *in puris naturalibus*, the maid in the glory of her first string of beads to captivate the youth.

This village, left over from a past generation, was a type of all primitive life, so Tom thought, life such as his own ancestors had lived in the Welch mountains and along the banks of the Weser and Elbe; yet the veneer of civilization held the extremes of humanity apart. Tom was in touch with the primitive but not a part of it. His Indian companions placed a zone of silence between them. He could not enter into their life, try as he might, only observe it. It was not because of his individuality, because a Florida cracker, Joe Cole, by name, visited the village frequently, and laid siege to the heart of a Seminole girl, a sister of Tiger, his guide, and she treated him with a frigidness scarcely to be expected in sub-tropical Florida.

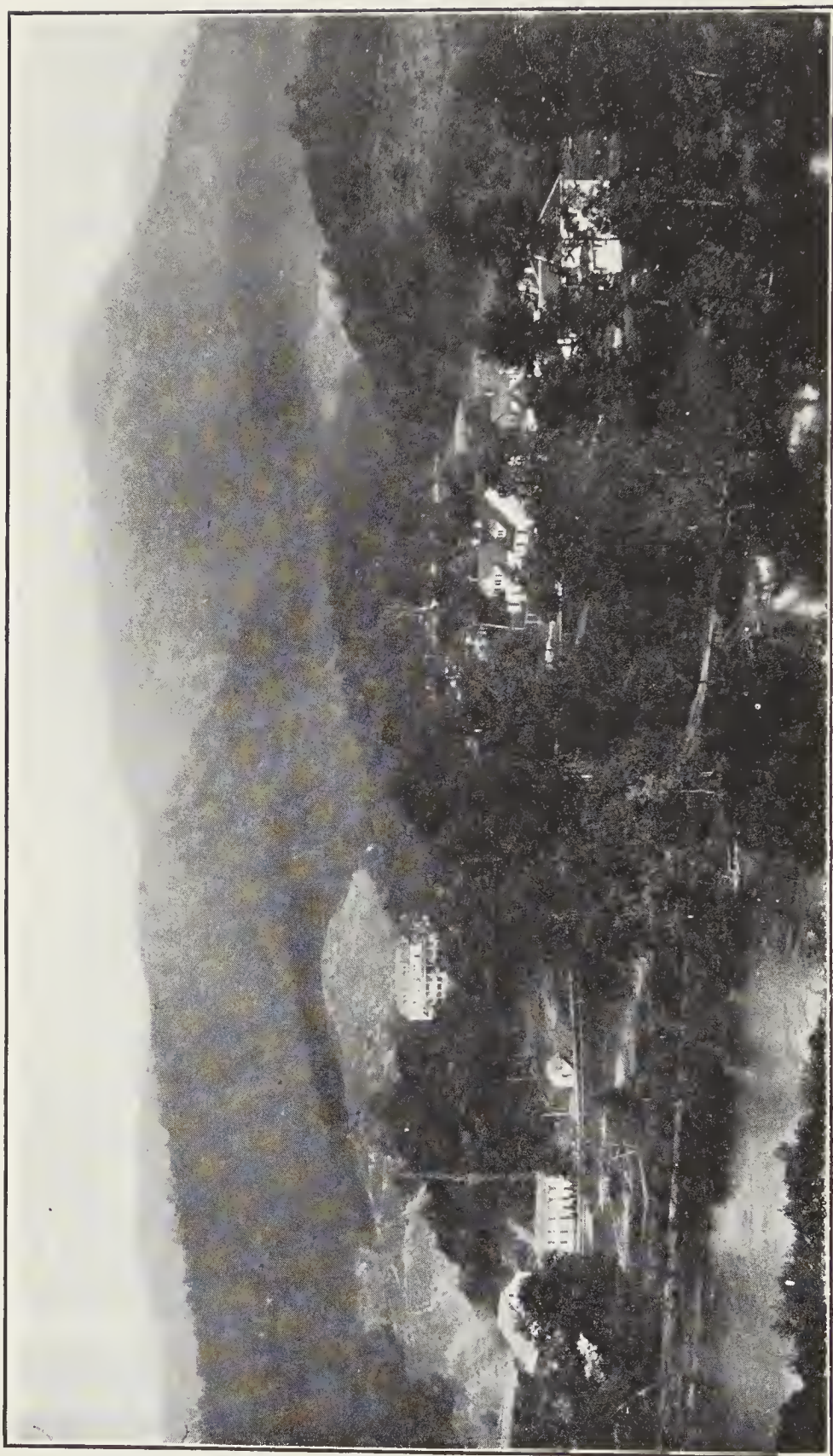
This was surprising to Tom, for personally Joe was more attractive than any of the Indian youths of the village and could give Lakee more of the things a young girl naturally craved. As hunter and guide, by days of intercourse had worn away some of the reserve between them, Tom asked the reason of Lakee's dislike of Joe Cole. Her brother straightened himself in the stern of the dugout, resting lightly on his punting pole, wrinkled his brow in a scowl, and grunted.

"Long story—old story—two story—'bout white man—'bout two white mans! You wouldn't want to hear 'um!

"I should like to hear them, if the telling would cause you no pain," replied Tom.



SACO CREEK, CHEROKEE INDIAN RESERVATION, NORTH CAROLINA



SCHOOL AND AGENCY, EASTERN CHEROKEE RESERVATION, NORTH CAROLINA

Tiger continued to stand erect, slipped the quid of tobacco from one cheek to the other, showing he had accepted the white man's amendment to the ancient Indian vice of smoking, ruminated, and finally, with many a pause, told his story—a double story—which is here reproduced, but not verbatim, as the English language is not rich enough to reproduce the Indian idiom.

The story went back to the beginning of things—to the old dispensation, when the Indian lived in peace and war as lord of the land. As the smoke from his long reed pipe was slowly blown from his lips and circled in night above his wigwam door, he dreamed of another land—a fairy land—where the copper hue of mankind was purified into whiteness, and such as were thus purified were gods. Would they revisit the earth after their purification? Such a thing was possible.

Well, the gods came—first in the east, then in the west. They were fair to look upon. They were powerful! The smoke from their nostrils could kill at a hundred paces!

But the gods were cruel! They thought only of two things—gold and women. They fought, enslaved and beat men for the first; they stole the second, beat and cast them out.

De Narvaez was the first to land in the west. He was welcomed with garlands; he repaid with torture. Men can rebel against gods, and Hirrihigua, Tiger's ancestor, fought De Narvaez. He drove him, with his followers, into the sea—all but one, a youth, Juan Ortiz by name. He was captured. The chiefs debated as to what should be done with him. Some who had dreamed of fair gods, wanted to adopt him for good fortune's sake, but the less superstitious were for executing him. The latter outnumbered the former, and he would have been dealt with summary vengeance had not the daughter of Hirrihigua, with womanly softness, fallen in love with him. Together they fled to a friendly chief, Muscoso. Their return was demanded and refused. A war ensued between the tribes lasting ten years, until big canoes, bearing other white men, arrived. De Soto was the chief of this contingent. When Juan Ortiz learned of this arrival, he deserted his Indian friends and the wife who had saved his life and joined his white friends.

Instead of feeling thankful for his preservation, he led De Soto against Muscoso, and a bloody battle ensued. Muscoso's village was destroyed and he and the remnant of his tribe driven from its site. The blame was laid on Ortiz's wife and she was sent back to her father. Hirrihigua was hard pressed by De Soto at the time, and ten years of warfare had not softened his feelings toward his runaway daughter. A council of the tribe was called and she was tried. The chiefs smoked and pondered. By and by her father arose:

"The daughter of Hirrihigua deserted her tribe and married a god.

Consequently she has no tribe and the gods may take care of her!" Whereupon two burly warriors seized the young woman, marched her into the forest and bound her to a tree.

Since the days of Hirrihigua's daughter, misalliance with a white man has been a crime in a woman. She is outlawed! She has no country! She can elope with him and live outside the pale of her tribe, but she cannot bring him to her family. It is the curse of Ortiz, and they would rather she should die than marry a white man. If she returns to the tribe after alliance, she is treated as was Ortiz's wife.

The tragic force of the story and the awfulness of the punishment, caused a long period of silent thought to fall upon Tom. Tiger, also, lapsed into silence upon the conclusion of his narrative and leaned a long moment on his punting pole; then, with stoical indifference, pushed the dugout through a narrow, red-filled water way. A low island ran along one side, and he gazed intently among the live oaks and palmettos which covered it.

Tom found his tongue.

"Surely, your people do not inflict such punishment upon girls whose passions stray away from their kind, at the present day—do not out-Sparta Sparta?"

The guide made no reply. He poked the nose of the dugout into an indentation of the insular shore line.

"Do you want an answer?" he finally queried.

Tom bowed.

"Follow me," commanded Tiger.

They stepped from the dugout and brushed aside the tangled vegetation. In the center of the island, stood a large live oak. Long wisps of Spanish moss hung from its limbs and creepers covered its trunk. Tiger approached the tree and poked aside the vines with his punting pole. Among the rope-like strands ascending the trunk, appeared some greenish-white ones, criss-crossing at irregular intervals the brownish-, grayish-green lianas.

Tom looked at the tree-trunk, covered with the tangled mass of cordage, and for a few moments did not comprehend what his companion was trying to show him. He drew nearer and eyed the struggling cords. The whitish-green strands next the trunk were the ribs of a human skeleton, somewhat displaced and crumbling with time, but held by tendrils to a place near enough to their original location to indicate what their reassembled parts would form. As Tom concentrated his gaze, the iridescent glitter of beads could be discerned among the leaves; and near the low branches of the tree, what at first looked like strands of moss, turned out to be what were once the black tresses of an Indian girl.



Navajo Notes:

By R. W. Shufeldt, Major, Medical Corps, U. S. Army.



IT REMINDS me very much of old times when I glance at the picture of mine which you publish in *The Red Man* for October, 1915, opposite page 46. I made the negative of that photograph at old Fort Wingate, New Mexico, somewhere along about 1884 or 1885, when I was post surgeon at that station. You are in error when you state, as you do in the legend to the illustration, that it is "A Typical Navajo Hogan and Family;" for such an hogan as there shown is by no means "typical," nor are any of the six Navajos shown in the plate any relation to each other, beyond being members of the same tribe of Indians.

Many years ago I published, in the Proceedings of the United States National Museum, an article on The Evolution of House-Building among the Navajos, and the photograph you now publish was one of the plates published with the article. If any one will take the trouble to look that article up, not only will an illustration of a *typical* hogan be found, but it will be appreciated that the one you now publish is a structure in the line of evolution of Navajo Indian house-building, which finally culminated in a single-room, rectangular *hut* that was, in all important respects, a very different kind of building as compared with the conical-shaped hogans which these Indians originally built for themselves.

The Indian standing with his left hand on his hip in the picture is an old friend of mine; he was known as "Jake, the silversmith," and wonderfully clever at making silver and copper trinkets out of coins and empty cartridge shells, which last he gathered on the firing-range for target practice in the rear of the garrison. I still have, at this writing, one or two specimens of Jake's "jewelry," and these I described and published long years ago in various magazines and reports.

Every Indian in that picture I saw nearly every day of my life at Wingate, and I could write quite a story about them. Major Powell, former Chief of the U. S. Geological Survey, was so much taken with that photograph, that he had Mr. Jack Hillers, the well-known photographer to the Survey, make an enlargement of it, which was elegantly colored and almost big enough for an ordinary window. I never knew what became of that beautiful piece of work, nor of the photographs of hogans that I made for the Major

The Navajo squaw, sitting on the ground by Jake, has in her hand a typical cradle made by those Indians over twenty years ago. Whether they continue to make the same style I cannot say; but I do remember purchasing the very one you see in the picture, and it is now in the collection of the anthropological department of the United States National Museum.

At the time of which I speak, there was an old ex-trooper by the name of Benjamin Wittick, who was allowed to live in a wall tent, almost within the garrison limits. He was a first-class photographer, and had made hundreds of superb photographs of American Indians. At one time I tried to bring all his work and his Indian lore together, with the view of publishing a volume on the subject, reproducing the best of his pictures; but for reasons which will some day be set forth elsewhere, I failed in this, though the failure was no fault of my own.

Wittick made a fine negative of "Chuna," the Navajo squaw mentioned in a former paragraph, and during all these years I have kept a photograph made from it. I looked it up the other day and remounted it, and am letting you have it herewith as an illustration to the present notes. Chuna's baby is a half-blood by a white father, and was rather a nice little child.

Even in those days it was by no means an easy matter to find a typical Navajo cradle, nor to buy it after your search had been rewarded by finding it. The one in the picture is of the same style as these Indians made them long before the white man encroached upon their territory.

While at Wingate, I made a valuable series of negatives of Navajos, not only of the Indians themselves, but of such skulls as I could find; implements, mode of arrow-release for Dr. Edward S. Morse, and numerous other objects. Much of this material has already been published and my collection deposited in various museums in this country and Europe. I still have some of the material about me in my study-rooms, among other things the skull of old "Washee,"—a Navajo woman employed by me as laundress while I lived at Wingate. She was murdered one night in a drunken brawl, in a hogan at the rear of my quarters. They buried her in the hogan and pulled the structure down over her shallow grave. Next spring, accompanied by my two little sons, I made an attempt to get Washee's whole skeleton, but succeeded only in getting the skull, as the Navajos on the other side of the fort were up as early as myself; they fired several shots at us which, in two instances, came uncomfortably close, finally compelling us to retire. I am sorry that I never got the entire skeleton, but the skull is facing me now on my study table. I collected a fine male skull of this tribe, presenting it to Sir William Turner, F.R.S., and it is now in the Museum of the University of Edinburgh.

A Creed

LET me be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be:
Let me be a little meeker,
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.
Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day.
Let me toil, without complaining,
Not a humble task disdaining,
Let me face the summons calmly
When death beckons me away.

SELECTED.



Indian Dances:

By W. McD. Tait in The Overland Monthly.



WHEN Columbus landed in the New World in 1492, he was greeted with a dance. It was a war dance executed by the red man. The Indian has never broken away from this early custom, and today we find great occasions celebrated in a manner similar to that first demonstration to the white man.

In the minds of many people, all the dances of the North American Indians are war dances. As a matter of fact, there are numerous dances, extremely interesting, and most of them very old. Women as well as men participate in them, and they have nothing to do with warfare. Strange to say, in none of these Indian dances is there contact between the sexes. The bucks dance in one circle and the squaws in another. Few dances are wholly social, although some of them have that element. Practically all of them have a religious origin, and to-day retain their religious significance.

Indians are very musical, and have many songs in their own language. The drum seems to be the principal instrument among them; but when they have opportunity, they learn the white man's music and the use of his instruments very quickly, rendering the most difficult music with great sweetness. On the Blood Reserve of the Blackfeet tribe in Alberta there is a brass band of twenty-one pieces led by the issuer of rations, that gives concerts in the towns surrounding the reserve. Another band of fifes and drums on the same reserve has given whole entertainments that were very pleasing.

The red men have war songs which they used to sing before a battle; others, intensely sad, which they sing after the battle. Their love songs are not considered of a very high order. Each family has its own songs; each individual has his, usually composed by himself. Some of their songs are sacred.

Some teachers, in their mistaken zeal, have crossed or smothered everything distinctly aboriginal in the young Indians. Franklin K. Lane, the Canadian-born Secretary of the United States Department of the

Interior, in a letter directing the appointment of Geoffrey O'Hara as instructor of native Indian music, said:

"I think that it is the part of wisdom to develop in the young Indian an increased respect for all those things of beauty which their forefathers produced. Our efforts should be to make this generation proud of their ancestors and keep alive in them the memory of their wholesome legends and their aboriginal arts."

Music for dances is supplied by a trained band of singers. The only accompaniment is a drum made by putting a skin over a circle of wood and allowing it to dry tightly.

The Sun-dance is, perhaps, the most barbarous of all the orgies of the Indians, and has been observed in every known tribe of red man on the American Continent. The time was when all sorts of cruelties were the main feature of this gathering, which was held in the spring time as soon as the snow cleared and the earth began to warm from the sun's rays.

The dance was the ceremony through which the Indian lad stepped from boyhood to the status of a warrior. It is too horrible for words. Ugly gashes are cut in the chest, skewers are thrust through these, and rawhide lariats attached to the ends and fastened to the sun lodge pole. The youth must tear himself loose by dancing around the pole and tugging until the strips of flesh to which the thongs are fastened give way. If the aspirant passed through the ordeal without exhibiting signs of pain or fear, he was declared a full-fledged brave and eligible to sit in the councils of his nation.

Another method was to cut the flesh on the back and tie leather thongs through these flesh loops, and then fasten buffalo skulls to the thongs so that they would dangle clear of the ground. The candidate was to dance about till he had succeeded in tearing the loops and allowing the skulls to fall to the ground. This method was not as popular as the other because the brave could not afterward see the marks of the ordeal. It was always a great pleasure to the brave to bare his breast and exhibit the scars made by the tearing process.

Indian mothers were as anxious that their sons should go through the ordeal as they were themselves. An incident is told by a Western writer which shows how the Indian mother looked upon it. An Indian lad was being put through the buffalo skull method, but his strength was not enough to tear out all the flesh-loops. He was about to faint away when his mother rode into the circle on a pony, and seizing the skull that still clung to the back of her son, she dashed away on the horse, dragging the boy with her. Soon the flesh broke and the young Indian boy was saved from the humility of failure.

Before the ordeal comes, many back out. Sometimes after the thongs or skewers are put in, the victim loses courage. The wood or buffalo

hide must then be removed by cutting the flesh loop, since it is against all law to draw it out endwise after it has been inserted in the flesh.

The United States Government has long since forbidden the Sun-dance, but it was continued on Canadian reserves till the coming of the Royal Northwest Mounted Police about 1890. As a consequence, the annual gathering of the Indians in the spring time results in nothing more than dancing the old-time dances, chanting the brave acts of by-gone days, and propitiating the Sun by the bestowal of gifts which are fastened to the top of the central pole of the Sun-dance lodge.

The Give-away dance is ranked by the Government authorities with the Sun-dance as very demoralizing, and has been stopped on most reserves. The Round dance of the Crees in Western Canada is a pleasure dance. Women are allowed to take part in it, but before their first dance they must give a substantial present to the leader of the dance. This present seems to make the person a sort of life member of the Round dance. Squaws and bucks dance separately without any contact.

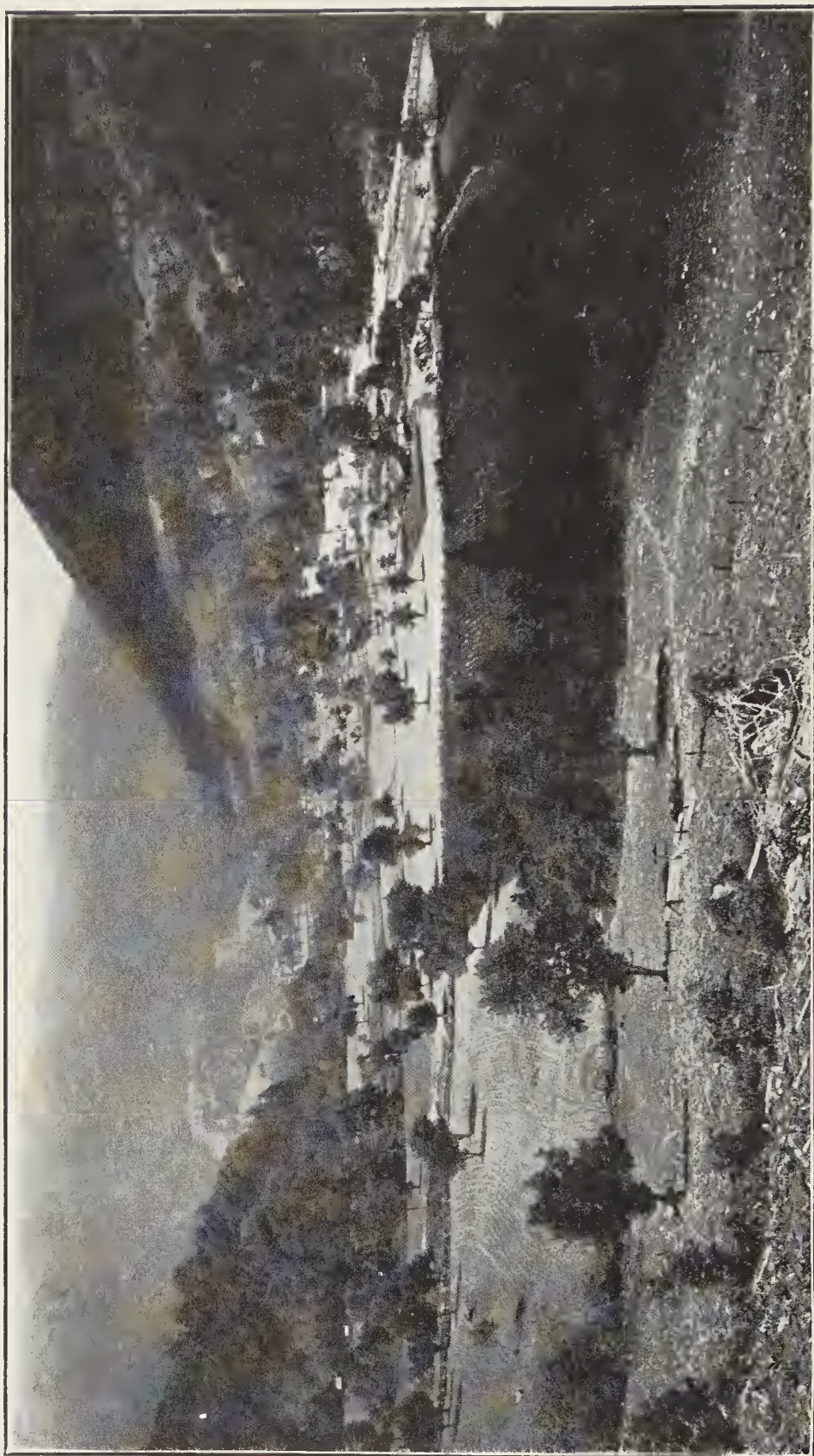
In nearly all the tribes of the North American Continent there are many dances representing animals. The buffalo dance is a most interesting affair. In it the hunters illustrate what they have gone through in the chase. Instead of bragging with their tongues, as does the white man, they use pantomime. Stealthily they describe the sneaking process of stalking game and dragging it home.

In another dance a man represents a dog. He is made to look as much like one as possible, and is led forth by an Indian maiden who has tied her sash about his body, and leads him as a lady does her poodle, except that they are both keeping time to the steps of the dance. He constantly struggles to break away, and she makes rhythmic efforts to hold him. Sometimes he succeeds and rushes into houses for meat, bites persons on the leg, and otherwise carries out the idea of a dog on the rampage.

The eagle dance is especially dramatic. The Indian who takes the part of the eagle is wonderfully made up. Over his head is drawn a sort of black cloth that covers the hair, and is pulled forward to form a beak. A red line makes the mouth of the eagle. On the body there is no clothing except a short apron and patches of eagle or hawk down attached by gum to the flesh. The arms are made into wings by means of a cord strung with long hanging feathers stretched from hand to hand across the back, and a bunch of feathers at the back make a tail. His hands are painted yellow to look like claws. He is lured forth by the dropping of grain, and as he follows the trail he uses his arms as an eagle does his wings, and with his entire body he swoops and moves like the bird he is picturing, but always in time to the music. There is a dance to the bear and moose and many others, always with the combined dramatic idea and dancing movements.



RETURNED STUDENTS—CHEROKEE INDIAN FAIR, 1915.—FORTY-FOUR EX-STUDENTS OF CARLISLE



BIG COVE, FULL-BLOOD SETTLEMENT, EASTERN CHEROKEE RESERVATION, NORTH CAROLINA

Among the Indians of the far north, during the winter months of each year, a big ceremonial dance is given in the "Hoo-go" or public meeting hall. This is to please and propitiate the animal spirits. It is a real dance with feasting from early winter till almost spring. There are the most peculiar customs attached to this dance period. During the first day visitors have the privilege of asking for whatever they may desire in the line of food. The particular delicacy is "ice cream," which is simply a mixture of frozen blue berries and tallow. After the first day visitors must eat the food their hosts set before them. Each tribe tries to outdo the other in contortions, endurance, and dancing costumes. Each animal is impersonated by a dancer, who is trained months ahead for his work. These men are dressed in skins and fully represent the seal, bear, and walrus. They dance slowly in a circle made by the spectators, and imitate the movements and cries of the beasts each impersonates. They sing a sort of chant, in which the onlookers join.

The Snake-dance, given every second year in the Hopi pueblos of the far south, is a dramatized prayer for rain at an appointed season. It is a grim and startling ceremony, real live rattlesnakes being used as messengers to carry to the gods of the underworld, who are supposed to have power over the rain cloud, the petitions of the Hopis. To the onlooker it seems impossible that venomous snakes can be handled so audaciously without inflicting deadly wounds, yet it is positively known that they are in no wise deprived of their power to do so. There are those who claim that they have seen the dancers bitten by their rattlesnake partners, but that the priests possess a secret antidote to which they resort in case of snakebite. To secure the snakes, the priests go out in pairs with digging sticks and canvas bags, following their trails in the dust, and dig them out of their holes.

The Indians of the Mississippi Valley hold a Corn-dance, which is a feature of the growing season where blanket Indians reside. Just when these dances will be held the white man never knows. Just how the festivities are conducted his eye is never supposed to see. Secretly the word is sent out and as secretly as possible the redskins gather. But the monotonous thrumming of tom-toms, the intermittent yell of squaws, the shrill squeals of the juveniles and the more dignified chantings of the braves carry the tidings unmistakably when once the dance is on.

These ceremonies are peculiar to the Mississippi Valley. Members of the tattered remnants of what were once powerful tribes, who are familiar figures on the streets of nearly every Mississippi River city, periodically become imbued with the desire to hold a tribal dance. Dirty, dusty, and travel stained, and often as not ravenously hungry, descendants and associates of the families of Winnishiek, Rain Cloud, Hawk Eye, Big Moon, Winnebighoshish, Waheta, Little Crow, Rain Maker and many

other greater or less chieftains respond to the call and are promptly on hand to take part in the big feed which is usually an important adjunct of the dance festival. The Corn-dance is something akin to the Snake-dance in that it is to propitiate the rain god.

While not in the strict sense of the term a dance, yet the potlatch of the coast Indians has dancing connected with it. Recent efforts to suppress a celebration of the curious ceremony on Vancouver Island were bitterly resented by the Indians through their chiefs. They contend that the custom is one that concerns the Indians alone, and that it should not be interfered with. The potlatch is a sort of carnival of unselfishness in which the chief who gives away the greatest amount of goods and trinkets receives the most honor. Naturally, the tribesmen delight in being showered with gifts by the chiefs, and the latter wish to maintain the right to give away as much as they like to whom they please. At the close of the giving of presents, a big dance and feast is held.

The strangest of all Indian dances, perhaps, are those given underground. These are common among the Tewos in the Southern United States. No white man, it is said, has ever been permitted to see one. During the preparations for and progress of the dance, a careful guard is kept so that there may be no possibility of a white man stealing in. Large dugouts are made with long underground passages—and these, too, are carefully guarded to see that none but a Tewo is allowed to pass.

The Indian will always dance. The desire to shake his feet is inborn, and no amount of civilization seems to uproot it. The character of Indian dances has necessarily changed considerably. Social dances are becoming more common, and on some of the reserves large buildings are being erected in which the more modern Indian dances are taught to the young Indians. None of the treaty Indians of either the United States or Canada have been known to adopt any of the white man's dances. The tango and the bunny-hug are foreign to them. They have not yet learned the way of dancing in each others' arms.



I Remember! I Remember!

(Revised Version)

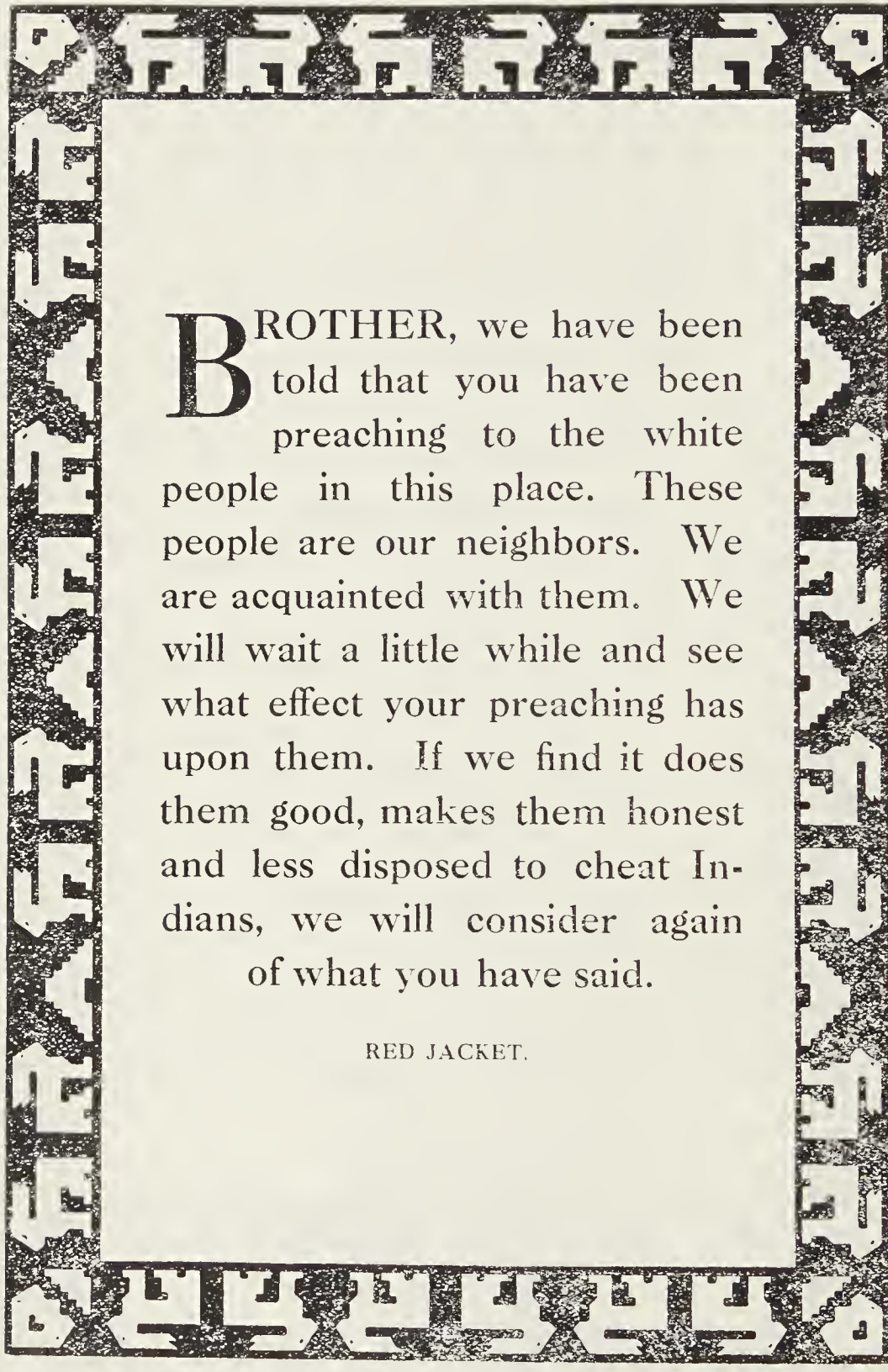
I REMEMBER, I remember,
The house where I was born;
The little window where the sun
Came peeping in at morn.
You'd hardly know the old place now,
For dad is up to date,
And the farm is scientific
From the back lot to the gate.

The house and barn are lighted
With bright acetylene;
The engine in the laundry
Is run by gasoline,
We have silos, we have autos,
We have dynomos and things;
A telephone for gossip,
And a phonograph that sings.

The hired man has left us,
We miss his homely face;
A lot of college graduates
Are working in his place.
There's an engineer and fireman,
A chauffer and a vet,
'Lectrician and mechanic—
Oh, the farm's run right, you bet.

The little window where the sun
Came peeping in at morn
Now brightens up a bathroom
That cost a car of corn.
Our milkmaid is pneumatic
And she's sanitary, too,
But dad gets fifteen cents a quart
For milk that once brought two.

CANADIAN COURIER



BROTHER, we have been told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will consider again of what you have said.

RED JACKET.

THE RED MAN

An Illustrated Magazine Printed by Indians

FEBRUARY 1916

CONTENTS

My Experience With Geronimo's Indians



Diseases Prevalent Among Indians
of the Southwest



Copper Complements



The Indian and Nature



Good Fifth Son

Did You?

Did you give him a lift? He's a brother
of man.

Did you give him a smile? He was down-
cast and blue,

And bearing about all the burden he can—
And the smile would have helped him to
battle it through.

Did you give him your hand? He was slip-
ping down hill

And the world, so I fancied, was using him
ill.

Did you give him a word? Did you show
him the road?

Or, did you just let him go on with his
load?

Do you know what it means to be losing
the fight,

When a lift just in time might set every-
thing right?

Do you know what it means—just the clasp
of a hand—

When a man's borne about all that a man
ought to stand?

Did you ask what it was; why the quiver-
ing lip

And the glistening tears down the pale
cheek that slip?

Were you brother of his when the time
came to be?

Did you offer to help him, or didn't you
see?

J. W. FOLEY



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

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NUMBER 6

Contents:

THE INDIAN AND NATURE—THE BASIS OF HIS TRIBAL ORGANIZATION AND RITES—

By Alice C. Fletcher, in The Baltimore American - 185

MY EXPERIENCE WITH GERONIMO'S INDIANS IN ARIZONA—

By G. W. Miles, in Overland Monthly - - 190

DISEASES PREVALENT AMONG INDIANS OF THE SOUTH- WEST AND THEIR TREATMENT—

*By R. I. Geare, of the National Museum, in Medical
World* - - - - - 202

GOOD FIFTH SON—

By R. H. Adams - - - - 211

COPPER IMPLEMENTS MADE BY INDIANS—

From the Houghton (Mich.) Gazette - - - 213

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CHIEF LITTLE FISH-SIOUX



THE RED MAN



The Indian and Nature—The Basis of His Tribal Organization and Rites:

By Alice C. Fletcher, in The Baltimore American.



FROM an extended study of Siouan tribes of the plains Indians, it is evident that their tribal organization and rites are based on concepts derived from observations of nature.

The Indian discerned that everywhere dual forces were employed to reproduce and so perpetuate living forms. The fructifying power of the sun was needed to make the earth fruitful and only by the union of the two, the sky and the earth, was life in its various forms made possible. Upon these two opposites he projected human relations and made them, to a degree, anthropomorphic, the sky became masculine, the earth feminine. Finally, he was led to conceive of the cosmos as a unit, permeated with the same life force of which he was conscious within himself; a force that gave to his environment its stable character; to every living thing on land or water the power of growth and of movement; to man it gave not only his physical capacities but the ability to think, to will, to bring to pass. This unseen, undying, unifying force was called by the Omaha and cognate tribes, Wakonda. Through Wakonda all things came into being, are ever related, and more or less interdependent. Consequently, nature stood to the Indian as the manifestation of an order instituted by Wakonda wherein man was an integral part. To this order he turned for guidance when establishing those means, religious and secular, that would insure to him, individually and socially, safety and continuous life.

His Tribal Organization.

FINDING himself to be one of a wide-reaching family, the Indian planned his tribal organization upon the type of that family. He divided the people into two great sections, one to represent the sky, the other the earth. Each of these sections was composed of a number of kinship groups, called by the Indian, Towogtho, meaning village. (These villages are spoken of as clans or gentes by the students of our race.)

Each village stood for some one of the forms of life seen in Wakonda's instituted order. The sky was the abode of the sun, the moon, the stars, the storm cloud with its thunder and lightning. The earth with its land and water was the abode of the trees, the grasses, and the various animals so closely allied to man and his needs. The tribal organization aimed to mirror man's environment. The tribal rites were instituted to provide a means by which the people could approach the invisible power, believed to abide in nature, for help, to secure food, safety, and long life.

The Omaha distinguishes tribal rites from other ceremonies by applying to the former the term *We-wa-cpe*. The word is compound; *we*, signifies an instrument, a means by which something is done or brought to pass; *wa-cpe*, means orderly conduct, thoughtful composure. The word, according to its context can mean, religion, law, or any similar institution. As here used it signifies a means to bring the people into order, into thoughtful composure. This term applied to tribal rites, bears testimony to a discriminating observation of the social value of the religious observances, not only as a power to hold the people together by the bond of a common belief, but as a means to augment the importance of self-control and of submission to authority. Rites designated as *we-we-wa-cpe*, were believed to open a way between the people and the mysterious, unseen Wakonda, and any careless or irreverent act toward them subjected the offender to supernatural punishment.

Ceremonial Rites.

THESE rites are composed of dramatic acts, the recitations of rituals and the singing of ritualistic songs. In these are embodied the myths and allegories in which genesis of man and his relation to nature are set forth. In the stories, symbols and metaphors are freely used, often in a highly imaginative manner and not infrequently touched with poetic feeling. By these means the Indians' mind sought to bridge the gulf he recognized as stretching between him and the forms and forces of nature that had so direct and yet so subtle a relation to his existence. These myths, allegories and metaphors form a nimbus about these rites that both illumines and yet makes elusive their meaning.

The Omaha, on his entrance into life, is met by one of the tribal rites. He is introduced to the cosmos by the priest, who, standing outside the tent, and raising his right hand to the heavens, palm outward, intones in a loud voice the following ritual hymn:

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens;
I bid ye hear me!
Into your midst has come a new life!
Consent ye, I implore!
Make a path smooth, that it may reach the brow of the first hill.

The Wind, Clouds, Rain, Mist that moves in the air: the Hills, Valleys, Rivers, Lakes, Trees, Grasses of the earth; the Birds of the air, the Animals of the forest, the Insects that creep among the grasses and burrow in the ground are addressed in the same manner. Finally, he cries:

Ho! All ye of the heavens, all ye of the earth,
I bid ye hear me!
Into your midst has come a new life!
Consent ye, consent ye all, I implore!
Make its path smooth, then shall it travel beyond the four hills.

Infancy, Youth, Maturity, Old age, are the four hills across which lies the rugged pathpay of life.

In the social life of the Indians many little dramatic acts occur significant of beliefs that are difficult for a stranger to understand correctly. For example: A relative comes to the home of the infant and presents it with a tiny pair of moccasins with a hole cut in each sole. The Indian mother understands the tender wish conveyed by the act. The baby is thus recognized as an Omaha child, for the moccasins anticipate the ceremony in which the new life is proclaimed a member of the tribe. The holes are a sign of usage—they express the givers' prayer for a long life to the child. A person might enter the tent, see the tiny moccasins with holes and exclaim: "What a long way the little one has traveled!" This, too, would be a prayer for long life to the child. If an unseen messenger from the spirit world should approach the infant to bid it come with him, the child would be able to say, "No, I can't go with you; look, my moccasins are worn out!" And so the baby would not be taken away from its mother.

Both garments and the manner of wearing them ceremonially are by the Indians invested with symbolic meanings. For instance: The robe is significant of a man's duties or purposes according to the manner in which it is worn or adjusted about his person. The position of the eagle feather on a man's scalp-lock indicates the class of the act which brought to the man the right to this war honor. Other regalia made up of different articles, each one of which has its special significances, presents to the Indian warrior a picture, as of the battle field where he fought, defending his tribe and winning his honors. None of the articles employed to represent war honors or a special part taken by a man in any of the tribal rites are allowed to be used merely as adornments. A war honor cannot be worn by a man until he has won a right to wear it by the performance of a valorous act that has been publicly recounted, approved by witnesses, in the presence of the tribe, at which time the honor appropriate to his act is accorded him, and he is authorized to wear the insignia belonging to the grade of his act.

Significance of Moccasins.

MOCCASINS have a significance. Formerly each tribe had its own style of moccasin, so that a person's tribe would be indicated by the kind of moccasin he wore.

In the ceremony that marks the birth of the "new life" into the tribal organization, the dual forces are present, the masculine sky and the feminine earth; the former, represented by the "Four Winds" invoked to to "come hither" in the opening ritual song; and the latter by the stone placed in the center of the ceremonial tent. The time when this tribal rite took place was in the spring, "when the grass was up and meadow lark singing." The child was about four years old and must be able to go about alone and unassisted. A tent was set up and made sacred; therein the priest awaited the children brought thither by their mothers, each child carrying a new pair of moccasins. As the mother approached the tent with her child, she addressed the priest, saying "Venerable man, I desire my child to wear moccasins!" and the little one, carrying its moccasins, entered the tent alone. According to the Omaha rite and that of some of the cognates, the priest, after summoning the "Four Winds," lifted the child upon the stone, where it stood in its bare feet facing the east; then the priest lifted it and placed it on the stone facing the south; again he lifted it on the stone and it stood facing the west; lifting it again, its feet rested on the stone as it faced the north; lastly, the priest lifted the child and it stood on the stone with its face to the east. The priest sang the following ritual song. A free translation is given:

Turned by the Winds goes the one I send yonder—
Yonder he goes who is whirled by the Winds—
Goes where the four hills of life and the Four Winds are standing.
There into the midst of the Winds do I send him—
Into the midst of the winds, standing there.

The priest then puts upon the child's feet the new moccasins, makes it take four steps, and says: "Go forth on the path of life!" A personal tribal name is now given the child, one that belonged to its father's village (gens) and referred to the second symbol of its rite. This name was then proclaimed by the priest to the "Hills, Trees, Grasses, and all living creatures great and small" in the hearing of the assembled members of the tribe.

In connection with the part symbolically taken by the Winds in this ceremony, it is interesting to note that it was the duty of the Wind people to put the moccasins on the feet of the dead, that they might enter the spirit land and there be recognized and able to rejoin their kindred.



The Vanishing Race

(A PICTURE BY EDWARD S. CURTIS)

Into the shadows, whose illumined crest
Speaks of the world behind them where the sun
Still shines for us whose day is not yet done
Those last dark ones go drifting. East or West,
Or North or South—it matters not; their quest
Is towards the shadows whence it was begun:
Hope in it, Ah, my brothers, there is none:
And yet—they only seek a place to rest.

So mutely, uncomplainingly they go.
How shall it be with us when they are gone,
When they are but a mem'ry and a name?
May not those mournful eyes to phantoms grow—
When, wronged and lonely, they have drifted on
Into the voiceless shadows whence they came?

ELLA HIGGINSON.





My Experience With Geronimo's Indians in Arizona:

G. W. Miles, in Overland Monthly.



ARRIVED in Silver City, New Mexico, on Monday, June 2, 1885. I soon formed friendships that have lasted till the present time. Among them were C. E. Conway (Cab Conway), a retired grocery merchant, and Wm. P. Dorsey (Horn Silver Bill), a prominent mining man and property owner. These two "gilt-edged" men were partners in some silver mines at Camp

Malone, a mining camp about 35 miles southwest from Silver City. I often met Dorsey and his partner, "Cab," and soon realized that I had found friends in both, especially "Bill Dorsey."

One day Dorsey made me a proposition to go prospecting in Arizona for a month or two.

An evening later I was to dine with friends, Judge and Mrs. George F. Patrick—Judge Patrick was a prominent attorney and cattle owner of Silver City, and a former school mate of mine. We discussed matters concerning plans for the trip to Arizona, and decided that it would be a good outing for me. "But how about the Indians?" asked Mr. Patrick, "Chief Geronimo and his band have left the San Carlos Reservation in Arizona, and have killed over fifty people in Grant County, New Mexico, three of them near Silver City." "Why," said I, "you know that Captain Lawton (later General Lawton in the Philippines) is on their trail going south to Mexico. He may capture them any day."

Dinner was soon over, and as I had decided to see Bill that night, I excused myself and went to his rooms in the Dorsey building. I found him and Cab at their rooms, packing supplies and arranging things necessary for the trip.

"Hello, old man; come right in," said Cab. "We were just discussing you. Can you go?"

"Yes; any time after the Fourth."

"Right-o; we will start Tuesday. Now, professor, look over that list of things I've ordered; make any suggestions you can about supplies."

"Have you any 'slickers,' Bill?"

"Slickers? No—that's so; the rainy season is just beginning. Put down three slickers and a horse shoeing outfit."

On the list were guns and ammunition, bacon, beans, flour, soup, matches, towels, sugar, coffee, canned meats and vegetables, potatoes, tinware and cutlery, salt, tobacco, one gallon of brandy for snakebite, frying pans, Dutch oven, water keg, axle grease, etc.

"Great Scott, Bill, are you going to open a store at Malone?"

"No," said he. "We may make a strike, and we don't want to run out of grub."

On Tuesday morning we started for Malone. Bill and Cab rode in the light wagon, and I rode the little black mule, Jack.

Malone is a beautiful, picturesque spot, situated just below the box in Thompson Canyon in the foothills of the Burro Range. The massive walls of the canyon are composed of breccia and sandstone overlying a bedrock of granite and porphyry. The camp went down with the fall in the price of silver.

We immediately set to work to unloading our goods and arranging the small frame house for a few days' rest and comfort. Soon after our arrival an Indian scout paid us a call. He had been shot through the thigh by a hostile. A company of soldiers was camping nearby, waiting orders from Captain Lawton and expected to start south any day on the trail of Geronimo and his band. The Apaches were last seen going toward Skeleton Canyon, Arizona, where Lieutenant Gatewood, under Captain Lawton, nearly two years afterward, captured their band after one of the most sensational campaigns in the history of Indian warfare. I also heard that Judge McComas, a prominent attorney and mining man, had been killed by Indians about two miles down the canyon, a short time before, and his little son carried off, probably alive, as his body was never found.

The wounded scout was an Arapahoe Indian and spoke some English. Of course I was interested in hearing the story of his recent escapade with the Apache hostiles. "How did it happen?"

"You see, like this. I see tree Indian; he see me first, he shoot, kill my horse, shoot me. I shoot, kill 'em one horse, maybe so, one Indian. No see. He run, I stay out all night; next day, find camp. No difference, no hurt much; soon I be well."

After a night of rest and a good sleep, for surely I slept well, notwith-

standing the Indian excitement, we rose early, had a good camp breakfast, and started out to inspect the camp and vicinity.

After a few days of preparation we loaded our effects into the little spring wagon and started for the "Gila Country" in Arizona. We drove out about twenty miles, and camped on the plains about ten miles from Hart's Ranch, where the Lordsburg road leads into the Lower Gila. There we remained over night on the grassy plains with the clear blue July sky for our canopy.

About dawn next morning I was awakened by a low, deep howl, not far away. Raising myself cautiously, at the same time grasping my Winchester, I looked in the direction of the sound, and saw a large, grey wolf sitting on his haunches watching camp, no doubt "prospecting," but afraid to approach nearer. One sharp crack from my gun, and the lobo bounded into the air and fell dead.

Both my companions sprang up, each reaching for his gun. "What's that?" said Cab.

"I got a wolf."

By gum," said Bill, "a good omen. That's the way we'll do the Indians."

"I am not sure, Bill. That wolf was only prospecting; we are only prospecting. Wait." We did not have to wait long.

We continued our journey westward, reaching Wilson's ranch by noon. "Uncle Billy" Wilson treated us to fresh butter, milk, eggs, and fruit for lunch, and gave us a supply to take along. Everybody in the Gila country knew Uncle Billy. He was with Quantrell during the Civil War and became one of the first settlers in the Lower Gila. The Indians knew him and kept a respectful distance.

By nightfall we reached York's cattle ranch a few miles below Duncan, Arizona. Mr. York had been killed by the White Mountain Apaches not long before, and his widow was on the ranch, keeping an eye on the business. Mrs. York was very courteous to us, and invited us to stay over a day or two and catch Gila trout and "fry fish." We remained till the second day, July 14th, in the afternoon, spending most of the time in one veritable fish fry.

But we were bent on prospecting. About ten miles to the north in Apache Canyon were some old copper workings where an eastern company had spent a fortune and gained some experience. Bill had heard that there were silver prospects in that section, and we decided to hunt for them.

We reached a good spring near the old copper mines in time to make ourselves comfortable for the night. As there was little time to spare, Cab and I took a short round in the foothills near camp and killed enough small game for supper, while Bill looked for silver. He found some cop-



NAVAJO INDIAN WOMAN AND BABY



A NAVAJO HEADMAN

per rock which he first thought was chloride of silver (greenhorn silver). Cab called it "Green Eyed Monster." We kept a close lookout for Indians, as they usually passed down Apache Canyon on their way south from the San Carlos Reservation. But they had been reported some distance south of the Gila a week before this, and we considered ourselves quite safe for the time, at least.

Next morning after breakfast I went to the brakes to hunt deer. Bill started out with his pick in search of silver and Cab went fishing up the canyon. About noon we all met, Cab being the only successful hunter among us. He had a string of nice trout, which were soon ready for the frying pan. We made a meal of fish, crackers, fried potatoes, and tea, and took a rest through the heat of the day. About three o'clock in the afternoon Bill called time. "By gum, boys, rather poor prospects for mineral. I do not like the formation. I'll try it this afternoon on the other side. If there's nothing better than I've found so far, I am ready to go south to Ash Spring. There's a better show over there."

"I saw some bear signs about a mile up the canyon. I believe I can find a bear," said Cab.

"All right; I'll go with you," said I. "Lay out a course for me." "See that cedar brake?" said Cab, pointing to a motte of timber about a mile up a small ravine to the northwest. "You go to that and work across east to the canyon. I'll work across the foothills east of here and meet you up the canyon where the running water sinks. When you reach the main canyon, follow up or down, as the case may be, till you find where the water sinks, and wait till I come. If I arrive there first I'll wait for you. I saw bear tracks going in all directions."

I found some old signs, but no bears. By five o'clock I found where the running water sank in the sand. I did not have to wait long.

In about ten minutes after I reached the meeting place I was aroused by a shot, a loud whoop, and the crashing of breaking brush approaching me from the canyon. I fell behind a projecting rock and made ready for action. I expected to see Cab in a running fight, coming down the canyon, with a dozen red skins chasing him. But instead he came running, hat in one hand and gun in the other. "Bears," he shouted excitedly; "four of them."

Just then I heard rocks rattling down the hillside to the west. Looking quickly in that direction, I saw a large cinnamon bear about two hundred yards away running in the direction of the juniper thicket which I had left about half an hour before. Cab and I began firing, he shooting twice and I three times, when bruin rolled down the little hill into a ravine and disappeared from view.

"I hit him. I saw him double up when I shot last," said Cab.

"Yes; and I saw him fall when I shot last," said I.

On reaching the spot, we found a large he-bear which weighed probably 750 pounds. He was hit twice, and as the two wounds corresponded to range respectively to the positions which we held at the time of shooting, evidently both of us had hit him.

We were late returning to camp, and found Bill waiting supper for us. We broiled cuts of bear meat on the coals and added to the supper already prepared by Bill.

It goes without saying that we enjoyed our supper, as we had not enjoyed a meal since leaving Silver City. Cab related his experience with the bears, while Bill and I enjoyed the joke on both Cab and the big bruin whose ill-luck had brought us so much sport.

"Say, boys, you remember that I told you when we killed the wolf that it was a good omen. We are playing in good luck. But I am not sure that we are not taking chances right now. I saw some fresh horse tracks going down the arroyo just over that divide south of here. You notice there are no range horses around here. Strikes me that it's Indians. I don't like the sign. I think we had better get out of here to-morrow. You know this is their old hunting ground, and we are liable to run into a big bunch of them," said Bill.

After some discussion, we put out the fire and retired for the night. I slept in the wagon and Cab and Bill made their bed on the wagon sheet and slept on the ground.

About two o'clock we were aroused by a hoarse sound only a few feet away. We all rose up simultaneously, every man reaching for his gun. Right in camp, rummaging among the pots, was a large dark object, evidently a huge bear. Cab's gun flashed; while Bill made for the nearest tree, and I lay still, with my finger on the trigger, considering myself safer in the wagon than on the ground.

With a snort and a bound, the black animal went hobbling off down the canyon. "Gee whizz, boys, I believe you've shot our mule," said I.

"Sure. Couldn't you see that it was Jack?" said Bill.

"Guess you are right. But it's too late now." said Cab.

It was all plain enough now that it was the little black mule Jack. Cab and I started out in pursuit, but although the mule was hobbled, he kept out of our reach. So we returned to camp and awaited daylight to ascertain results.

As soon as light came we were out and rounded up our stock. The mule was not hurt, save a slight flesh wound through the mane just back of the ears. However, he was not at all sociable, and it was not until I had saddled one of the horses and chased him for some time that I was able to catch him.

Hurrying through breakfast we struck camp and drove up as near as we could to the place where we had left our bear the night before. Every-

thing was just as we had left it. The question now was, could our little wagon carry five hundred pounds, in addition to the load on it? There was room to pile it on if the springs would bear it. This problem we soon solved by cutting two poles and securing them on either side of the bed and hubs to prevent collapse of the springs. This accomplished, we headed for York's.

On arriving at the ranch about 9 a. m., Mrs. York and several of the men greeted us. "Glad to see you alive," said Mrs. York. "The Indians have been here. They chased our horses to within shooting distance of the house yesterday, and the boys exchanged several shots with them, but no one was hurt. We thought once that they would get our horses."

"How many were there?"

"We saw seven. There were probably others. We did not dare to leave the house. They crossed the river about half a mile above here and went south towards Ash Peaks."

"Is that so? We want to go to Ash Springs, too. How far is it?" And they told us, but advised us against the trip.

One of the men said: Three different men have located Ash Springs as a cattle ranch. They have all been killed by Indians. The last one was buried near the door of his cabin only six months ago. You will see the fresh grave if you go up there. About five miles up Ash Canyon you will see two large piles of rock. They mark two large graves. In one of them are the remains of thirteen Americans; in the other seventeen Mexicans. You will also see the bones of horses and cattle scattered along the conyon. In April a wagon loaded with mescal and sotol came up from Casa Grande, Mexico, going to Clifton, Arizona. Just as they were passing through the box where you will see the graves, bones, etc., Victoria's Indians attacked them and killed the last man and animal in the train. Not a living thing escaped. Don't go to Ash Springs, gentlemen. But, if you must, wait a few days until those Indians get out of the country. We would like to have your company, anyway."

"By gum, boys," said Bill, "looks bad for us. There's some good prospecting out there, but we'd better wait a day or two and see what develops."

So we spent the next two days fishing, near the house, eating water-melons, telling bear stories, etc.

Shortly, word came from Duncan that a troop of soldiers and scouts had gone to head off the Indians in the San Simon Valley and either capture them or chase them back to the reservation. So supposing that the Indians had had time to clear the country and get out of the way of the soldiers, we decided to go to Ash Springs.

As we were leaving, Mrs. York said: "You know how I dread Indians. Since the death of Mr. York, seems to me it has been one continuous raid

and murder. I have a purchaser coming soon and intend to sell all of my property then go to California to live."

With this view of the situation, we left them, and arrived at the spring about 8 a. m. We observed the road carefully, especially with a view of coming back in the night or making a rapid retreat to the river if necessary. There are no obstructions or bad places we could not easily get around even at night. It was well for us that we took these precautions.

We found plenty of good, cold water near the little rock house built by the last man, Jack Smith, killed by the Indians a few months before. After a little reconnoissance of the camping ground, and seeing no signs of Indians, Bill took to the hills with his pick. Cab made a broom of brush and long grass, and cleaned out the cabin, while I put a shoe on one of the horses which had been torn off coming up the canyon. Together, we arranged our goods comfortably in the house, and had a good dinner ready when Bill returned at noon. Bill brought in some iron quartz showing small traces of gold and considerable traces of silver sulphurets. He had selected two claims on a ledge which he said he would show us later. (He never did.) After dinner we lay down for a little rest before going the rounds of the afternoon, which we had not yet decided upon. The days were long and warm, and as we had lost some sleep over the Indian excitement, bear and mule affair, we were far from being anxious to get out too early in the heat of the afternoon.

Shortly, Cab and Bill went up to clean out the spring, which was full of mud, and incidently talk over plans for a few days' work, and I lay down to catch a little nap in their absence. I had not slept long when I was aroused by a rattling and scratching in the rocks near my head, sounding like a rattlesnake about to strike me. Jumping up, I saw one of the largest centipedes I ever saw. Instinctively I drew my pistol and shot, breaking both the articulate and bullet to pieces on the rocks. Cab and Bill came running to inquire the cause. I pointed to the fragments of lead and centipede and simply said "centipede."

"Another good omen," said Bill. "We are ready for all comers."

"Wait," said I, "the Indians have not come yet." We did not wait long.

The excitement having abated, Cab and Bill returned to the spring, and I concluded to take a stroll up the canyon in search for big "game." I had seen deer tracks around the spring and saw a good chance to get one. Buckling on my revolver and taking my rifle in my hand, I started out south up the canyon. I had not gone far when I discovered the tracks of our mule and horses going in the same direction that I was going. It occurred to me for the first time that I had not seen our live stock since we turned them loose in the morning. Furthermore the tracks indicated that the animals were walking fast instead of grazing along. I became

concerned, and followed the trail probably a mile and a half, when it turned out of the main canyon and up a ridge westward towards the foothills. I had not gone but a few hundred yards when the trail turned to the north, crossing the gullies running into the canyon eastward. This looked good to me because I expected that in a short distance the trail would turn down into the canyon in the direction of camp. But there was a discouraging feature; it was growing late and rain began to fall in torrents, and soon washed out all signs of the trail. I had not taken along my gum coat. I soon found shelter in the form of a large, leaning live-oak tree. Fortunately, the tree was inclined from the direction of the wind and protected me amply both from the driving rain and the fury of the wind. My principal concern was the care of my gun. I realized that I might need it seriously at any time, and it was important that I should keep it dry. Finally, about sundown, the rain ceased and the clouds began to break away. I was about to leave my shelter when suddenly I caught sight of several deer coming out from the brush on the left and moving slowly across the glade. I could scarcely resist the temptation to shoot, but asked myself the question: "Are there any Indians lurking anywhere near here?" Just then I saw two or three figures slip around a bunch of brush to get a shot at the deer.

At once I decided to remain in hiding till dark, and then to make my way toward camp as best I could by moon-rise. Suddenly there came puffs of smoke and the report of guns from the brush concealing the Indians, and one of the deer dropped dead, the others disappearing in the brush. This was evidence that the Indians had not seen me or they would not have taken the chance of shooting the deer and revealing themselves. The Indians secured their game and dived among the brush almost exactly in the direction I had intended to go. I decided to go around to the left; for they seemed to be traveling in the opposite direction, southwest.

I did not dare leave my hiding place till dark, an hour later. Nor was it really dark either; the moon was shining at about the first quarter. Apaches seldom seek their foe after nightfall, so I felt comparatively safe in trying to make my way around them in the direction that I supposed camp to be.

I worked my way westward to the opposite side of the glade where I saw the deer, and found a narrow ravine with its sides covered more or less with brush. It concealed my course fairly well from the view of any Indians that might be lurking in that vicinity.

I was working my way down the bed of the gulch when suddenly I came on an opening reaching out on a bench. On the further edge of it I was dumfounded to see the shadowy forms of a number of Indians. Near me was a large rock covered with vine and projecting several feet in the air. I crept behind it and waited developments. In a short time I saw several

dark forms moving in an open space about fifty yards away. Among them was a human being evidently not an Indian. They were dragging and pushing him along; his hands were bound behind his back, and a gag was tied over his mouth. The prisoner looked like a white man, and judging from his smothered groans and the actions of the Indians they were preparing to torture him. They tied him to a small tree and began to form a circle, about a dozen of them in all. They tormented the prisoner for some minutes by brandishing their weapons in his face. Then a tall Indian stood up and mumbled something. The others bowed around him in a half-bent posture and repeated the gutturals uttered by the leader, their bodies swaying up and down like topheavy saplings in a storm. The chief then raised the object which he held in one hand high into the air with both hands, and gave a whoop. The others whooped also, and began hopping, jumping, and shouting in an indescribable manner. After looking on for a while in wonder, I realized that I was witnessing an Apache Indian death-dance.

Suddenly their antics ceased, and the big fellow faced the prisoner, holding his lance in a threatening position, evidently intent upon torturing the victim as a cat tortures a mouse, before striking the final blow. The strain was too much for me. Some influence prompted me to shoot. The Indian leader pitched forward to the ground. The others, crouching in various positions, gathered around him. I fired several shots more in rapid succession at the group. As the smoke cleared away, I saw several dark forms running into the brush. The prisoner at the tree tore at his fastenings, and rolling down the slope disappeared in the gulch below. I did not dare go to him, but turned and ran, jumping over boulders, blundering across washouts, till finally I fell into a deep wash, where I remained some time too weak to pull myself together. I noticed a small motte of thick brush in a little sag just to the left and crept into it, and remained there thinking over the situation till the moon disappeared behind the crest in the west. Then taking advantage of the darkness, I started westward in the direction that I knew camp must be. In a little while I found myself in a broad, open valley which I recognized as being the way over which I had passed that afternoon. Knowing that the rock house must be a little farther on down the canyon, I pushed on, reaching camp about a mile below, just before daybreak. Cab and Bill were standing guard, and gave me a warm reception. They had heard the shooting and feared that the Indians had "got" me. I related my experience, while Cab and Bill prepared a light breakfast. We swallowed it hurriedly, and gathered our traps to leave the place.

Bill and I went out to get the stock. I had noticed a small clump of brush on the point of the foothill about three hundred yards away. Presently from it came a puff of smoke, and I fell to the ground, yelling to

Bill: "Fall down!" Bill failed to understand what had happened, and the next bullet whizzed over me and passed close to Bill's head. "I felt my hair stand on end," he said later.

"Look out, boys, that means business," said Bill. And, dropping the rope which was tied to one of the horses, he ran to the rock house, where Cab met him, carrying a Winchester rifle in one hand and a six-shooter in the other.

I lay on the ground and called to the boys to open fire on the clump of brush where the shot came from, till I could get into the house for protection. The boys climbed up back of the rock house where they could get a better view of the country on the opposite side of the canyon, and began "shelling" three objects running up the ridge towards the mountains west, about half a mile away. I soon joined in the sport, but saw that it was no use. There was nothing left for us but to get out as quickly as possible.

We loaded everything into the wagon and started for the Gila River as fast as we could travel. I rode the little mule, Jack, and kept in the lead about a hundred yards, while Cab drove the team and Bill walked in the rear, about a hundred yards behind. We knew that the Indians were more likely to attack us if we were all together than they would if we were scattered out a hundred yards apart. The Indians never showed up. We soon made our way to the Gila. About 9 o'clock we arrived at Duncan, Arizona, the nearest railroad station, just in time to witness a street duel between old "Coon Skin," an old prospector who wore a coonskin cap, and a cowboy who had started in to shoot up the town. The duel did not last long, and ended disastrously for the cowboy. Coon Skin used a shotgun, and the cowboy used a six-shooter. At the end of the first round the cowboy fell, with his face badly mutilated.

We had seen sufficient tragedy for one trip, so we purchased some needed supplies and left for Uncle Billy Wilson's ranch, up the river, which we reached about noon. Uncle Billy received us with a smile as usual, and gave us to understand that the latch string was always out. We watered and fed our team, had a good dinner with Uncle Billy, at his expense, and, after relating to him some of our experiences on the trip, turned in for an afternoon's rest.

We reached Malone, 35 miles away, next morning at 2 o'clock, July 21st. Being tired and sleepy, we hurriedly moved our traps into the cabin, watered and fed our stock grain, and retired for a few hours' rest and repose. In a few minutes we were all cuddled down in the "arms of Morpheus." The next morning we decided to remain in Malone a day or two and prospect the claims that had already been located, and gather a few specimens to take back with us. As Lawton's command had left Malone only a few days before our return, we considered ourselves safe to move around the hills near camp.

We slept through the heat of the day, and about four o'clock we had a good dinner of bear meat and bread and some of the good things that Uncle Billy Wilson had given us. Dinner being over, I left Bill and Cab to "clear up things," and, taking a pick and sack under my arm and my Colt's 45 in my belt, went up to the Big Wallipes mine about half a mile away to gather some specimens. On arriving at the mine, I took the precaution to look around the vicinity a little to satisfy myself that there were no Indians anywhere. Climbing up on a high point of rock near by, I carefully looked over the surrounding country, and had about decided that there was no danger whatever of Indians, for the time being, at least. Just then I noticed a small group of horses tramping around behind a small motte of bushes, about a half a mile away. I observed them carefully for a few seconds, when I discovered that there were men standing on the ground on the opposite side of the horses from me, apparently preparing to mount. To my terror, I realized that they were Indians. I waited a short time to see what they would do, but they remained almost in their tracks. I dreaded that they had caught sight of me, and had sent a squad of their number to cut off my retreat to camp. The first impulse was to run for camp and take a chance on fighting my way through with my revolver. After a little reflection to conceal myself in a prospect cut near by, where I could see and watch their movements long enough to form some idea what they were trying to do. For some minutes they remained stationary — apparently deliberating upon some course or waiting for something expected to happen.

Suddenly I heard the rustle of leaves on the dump back of me. I looked quickly in that direction, and saw two black, beady eyes under a cluster of heavy, dark hair, peering down at me from behind the ore dump. Instantly, with a loud whoop, the savage bounded up and, grasping a long lance in his hand, bore down upon me. But my right hand was too quick for him. I drew my revolver, and shot him through the head. The body rolled down towards me. I rushed down the path leading to camp, jumping or blundering over everything that came in the way, and reached camp more dead than alive.

Cab and Bill were out with their guns and covered my retreat most of the way from the mine to camp. They lost no time in pulling me into the house and securing everything against attack. The question may be asked: Why did the Indian risk a lance when he could have used a gun? The reason no doubt was this: there were only a few Indians, and they probably were not sure of conditions around Camp Malone. The soldiers had left there only a few days before, and there were still several men in camp, and the Indians did not wish to risk detection by firing a gun.

After a brief consultation we brought in our live stock and Bill and I

tied them to trees near the house, while Cab went to notify the other men in camp of the near-by Indians. Colonel Donohue and several men stopping with him were in camp at the time, and they began preparing for a night drive to Lordsburg, 16 miles south, that night.

We were bound for Silver City, and also decided on a night drive. As we had plenty of supplies and water in the house, we remained indoors till some time after dark. In the meantime, we prepared and ate a hearty supper, and gave our horses all of the grain they could eat.

About 10 o'clock p. m. we loaded the wagon and set out for Silver City, arriving there in time for breakfast early next morning. Our friends met us with open arms, and asked us all kinds of questions about our experiences.

Bill married in the fall of the same year, and they now have several grown-up sons. Shortly afterward Cab married Miss Schaublin of Las Cruces. Their union brought them one son who is now a man. Poor friend Cab and his good wife have long since passed into that Realm of Many Mysteries. May God bless them all.

I have had some thrilling experiences during my long term of life, but nothing else will compare with my experience with Geronimo's Indians in Arizona.



Diseases Prevalent Among Indians of the Southwest and Their Treatment:

R. I. Geare, of the National Museum, in Medical World.



THE statements presented in this article are obtained from Bulletin 34 of the Bureau of American Ethnology, which is a summary of the results of extended research among a large number of Indian tribes of the Southwest made by Dr. Ales Hrdlicka, Curator of Physical Anthropology in the National Museum. They will, it is hoped, afford at least a glance at the numerous conceptions and practices of those Indians.

The Southern Utes suffer from various digestive and pulmonary disorders, including consumption, while among the Apaches in Arizona and New Mexico the disease probably of greatest prominence is pulmonary consumption. Epilepsy and insanity are also occasionally encountered. On one reservation, among a population of about 3,000 there occurred from 1901 to 1903, 255 deaths, of which over 36 per cent were due to different forms of tuberculosis. The conditions are still worse among the Mescaleros.

On the White Mountain Reservation such cases are less common, but again become more frequent among the Jicarillas, and with this tribe several deaf and dumb children were observed. Both adults and young people of the Walapai tribe were found to suffer from stomach and intestinal disorders.

The Navajo Indians are, as a rule, healthy, except perhaps those around Fort Defiance, and their common disorders are those affecting the digestive tract. Within recent years they have learned to make an inferior kind of bread in which they use much cheap baking powder, and as the bread is not baked well and is eaten in large quantities, indigestion necessarily results. The increasing use of large quantities of black coffee also has a bad effect in producing headaches and vertigo. Rheumatic pains, particularly in the lumbar region, are quite common among old people, as well as simple ophthalmia and irritation of the eyes.

Among the Hopi Indians the most common diseases are ophthalmia and gastro-intestinal disorders, the former being generally caused by wind-blown sand. As a result, a comparatively large number of them become more or less blind. Among the Hopi children were noticed several cases of fevers, 3 of chickenpox, 3 of dry eczema, 2 of scrofula, 1 of strabismus, numerous instances of conjunctivitis and some of cough.

The most prevalent and fatal diseases among the Zuni are those of

the intestinal tract—enteritis of different forms, but not typhoid; pneumonia, tuberculosis (particularly pulmonary) infections.

The Papago Indians seem to be healthier than some of the other Southwestern Indians, while among the Pima tribe tuberculosis in its different forms, including scrofula, is quite frequent. One case apparently of elephantiasis of the foot and one case of marasmus were also observed among the Pimas. They say that if a stalk of the bush Cul-ick-un-ek (*Dondia suffrutescens*) wounds a man and is not promptly removed, it is liable to cause blood-poisoning that may have fatal results. Contact with the plant hā-van-tātat ("crows' feet": *Phacelia*, probably *infundibuliformis*) is followed by inflammation of the skin, and the Pima Indians say that when this plant touches the naked arms or legs it produces sores which, though they do not spread, will last for three weeks to a month.

With the Mojave Indians the most common complaints were found to be those of the stomach and intestines, and muscular rheumatism.

The most prevalent diseases among the Yumas seem to be malarial and venereal troubles, while among the Opatas those of the digestive system are the most common. Malarial fever is also prevalent.

The Yaquis are very sturdy, though along the valleys, especially in the mid-summer rainy season, they suffer from fevers, probably of a malarial nature.

A certain amount of irregularity of living and unhealthiness of the lowlands, with too frequent use of "tesvino," subjects the Tarahumare Indians to numerous disorders, the commonest of which are affections of the digestive organs and various forms of malaria. An affliction much spoken of and often fatal is "dolores costales," a term probably including both pleurisy and pneumonia. Contagious diseases, such as variola, visit these Indians occasionally. While insanity is very rare, cases of temporary mental aberration following drink are well known. Deaf and dumb people occur in this tribe and blindness is more or less frequent as the result of smallpox or injury of some kind.

Malarial fevers, dysentery and a chest disease, probably pneumonia, seem to be most frequent causes of death among the Tepecano Indians in Jalisco.

The Cora Indians seem to suffer chiefly from calentura (mild thermic fever) and outbreaks of smallpox. Pulmonary tuberculosis occurs, though rarely, and intestinal disorders among the infants are common.

Results from the abuse of intoxicants are said to mark the Otomi Indians, while epilepsy and other neuropathic conditions are met with quite frequently.

The most common disease among the Tlahuiltecs, besides the effects of alcoholism, are various calenturas and pneumonia.

From the preceding remarks the following are a few of the general deductions made as to the health and diseases of Indians in the Southwest and northern Mexico. On the whole, the health of the southwestern and in north Mexico noncivilized Indians is superior to that of the whites living in larger communities. Pathologic conditions of the blood are very rare, while anemia is occasionally met with in the later stages of malaria, or in a lighter degree in some of the taller school girls who have become debilitated. Diseases of the respiratory apparatus are relatively common and cause numerous deaths. Disorders of the digestive apparatus are very common, but rarely serious, except in the case of infants. Typhoid is very rare. Certain forms of diarrhea or dysentery attack both adult and young Indians, especially in the low-lying parts of Mexico. Intestinal parasites occur very seldom. Venereal diseases prevail more or less in the tribes near railroad centers and near large white settlements. Diseases of the skin are restricted to eczema, favus, or ulcers in children, acne in adolescents or young adults, and some ulcers, due to neglect, in older individuals. Headache is quite common among the nervous, and mental disorders occur, while vertigo occurs only occasionally, and hysteria of light or moderate form is met with occasionally in growing girls. Diseases and defects of the sense organs include numerous ophthalmias, some trachoma and occasionally a cataract. Strabismus is very rare, and so are ear diseases and defects of hearing. Of contagious and infectious diseases the most dangerous is smallpox. Localized epidemics of measles are quite common. Scarlet fever is very uncommon. Whooping cough is not very rare. Influenza was reported from several localities, and pneumonia in isolated cases has appeared in an epidemic form. Malignant diseases and hernia seem to be very rare, while rheumatic afflictions are quite common. Pathologic obesity does not exist.

In studying, the defects of pigmentation, Dr. Hrdlicka met with two apparently related classes of phenomena. One of them was a regular, more or less complete and extended congenital lack of the usual pigmentation, or what may be termed *albinism* proper; the other being a generally irregular, more or less incomplete and tended depigmentation occurring at some period of life and known more commonly as *vitiligo*. Both of these conditions, originally probably neuropathic, yet seemingly radically different, explains Dr. Hrdlicka, were met with among the Indians visited, but in the Southwestern States the cases found were comparatively few in number and were restricted to a few tribes, while no instance of either kind was encountered among the Mexican Indians excepting the Tarahumare.

Taking up the Indian conception of diseases, its prevention and treatment, including folk medicine and medicine-men, Dr. Hrdlicka remarks

that among them illness is regarded as a deleterious spell which includes bodily suffering, is generally inimical to physical welfare, and may even bring an untimely death. Ailments caused by certain natural conditions, such as extreme heat or cold and accompanied by various symptoms, as pain, debility, fever, etc., are viewed rationally, but similar symptoms arising without their cause being observed cause suspicion of natural or supernatural secret agencies, and often the Indians suspect as the actual agent of a disease some material or magic object such as in his belief might cause the principal symptoms if introduced into the body in a natural way and with his knowledge. Thus there are to his mind "two chief classes of ailments: (1) those of an ordinary character which have their origin in extreme old age, accidents or some other accountable manner, and (2) those of a mysterious nature, incited by some adverse natural or supernatural power, sustained often by magic or particularly by some material agent introduced secretly into the body and requiring special, largely thaumaturgic, treatment." In brief, these people believe that all serious or protracted illness, the cause of which is not apparent, is due to occult influences of men, animate or inanimate objects, spirits or deities, and that the influence is exercised by a magic or secret introduction into the body, particularly during sleep or through touch while awake, of some noxious object as poison, a worm, an insect, a hair, a thorn, or a live coal, which produce and maintain the morbid manifestations. Death from disease, especially in the case of a young male adult, is regarded as the work of supernatural agencies superior in power to the counter agencies employed as a cure.

As a result of the Indians' effort to find persons endued with the supernatural powers to control and counteract the powers that caused the disease, there arose a class of "medicine-men" and "medicine-women" who were supposed to have extraordinary and mysterious powers, which they acquired prenately or received in dreams or in connection with some notable event in their lives. By means of these gifts and with the aid of fetishes they are supposed to recognize the mystic causes, to choose most efficacious way of preventing further action of this cause, and to remove or neutralize the objective agent to whose presence the suffering is due.

The treatment accorded by the mendicine-man may consist of repeated prayers to the elements or deities, depositing prayer sticks or counter-charms in shrines, appeals to the patient's personal protector or totem, the use of songs, rubbing or kneading, extracting the objective cause of the disease, blowing air or tobacco smoke on the patient, etc. There are also medicine-women in several of the tribes, a few of whom practice in the same manner as the men, but most of them serve as midwives and herbalists. They are said not to be tricky like the men, and usually

apply simple remedies, such as herbs. Quite independently of supernatural cures there is among the Indians much simple general knowledge of actual remedies, the medicines usually taking form as a decoction of some plant, though they are also used as an infusion, being first prepared by chewing and then applied externally as a salve or poultice. In only a few tribes are several herbs mixed together in one medicine. Among other curative methods are sweating, bandaging, splints, scarification, cauterizing, rubbing or kneading, pressure, etc.

Numerous native remedies are employed by the Jicarillas, and particularly the White Mountain Apaches, who use extensively the sacred yellow pollen called "hadntin," which is obtained from a plant known as the tule, or totara (*Scirpus lacustris*). The woody part from the inside of the cactus *Opuntia emorcyi*, tied on a string, is hung around the neck as a charm to ward off disease.

A good food for the sick is a mixture of the cin-ko-ja berries with water, while the roots of i-zé i-gag-goh-é-hi (*Euphorbia*) as well as the roots and sometime the stems of *Clematis drummondii* are chewed raw and fresh to induce diarrhea and vomiting. A decoction from the latter is administered in prolonged cases of indigestion. Another root used as a laxative and to produce vomiting is the "snake medicine" (Klish i-ze), while still another emetic used is the inside bark (pounded up and boiled) of a bush known as ta-dla-tsin.

A liquor made by boiling the roots of céh-ji (a species of *Chrysothamnus*) is taken for pains in the chest, while the roots of the Na-gon-el-thi plant are used to cure colds and sore throats. The roots of chil-to-je (*Rumex hymenosepalus*) are taken in the form of a decoction for coughs and consumption. The tops and young twig of Tha-ha-ne-tsa-i (*Ephedra viridis*) are boiled and sweetened for use by the San Carlos Apaches as a cough medicine. The seeds and root-bark of sas-chil (*Canotia holocantha*) and the roots of I-zé- hl-chi (*Eriogonum alatum*) are pounded up and boiled, and the decoction taken to cure diarrhea. Rheumatic pains are cured by the San Carlos Apaches by the use of the plant Chil-chek (*Covillea tridentata*), which is common along the Gila River. The tops, heated over the fire, are applied as a sort of poultice. These Indians boil the roots of Kesh-tsoz i-zé (slim-wood, *Fouquieria splendens*) and use the hot liquor as a bath for sore limbs. The root of this plant is also applied, pounded up, to any kind of swelling after the skin over the affected spot has been scarified with a piece of glass.

In cases of snake bites or scorpion stings the patients suck the wounds, spit toward the four cardinal points and pray that they may not be hurt.

A curious cure for sore eyes consists of letting the smoke obtained by burning the pith of *Opuntia bigelovii* on hot coals go into the open eyes. The cottony part of the root of me-tci-da-il-tco (*Perezia wrightii*)

is applied locally to sores and small wounds, and is also placed around the umbilical cord in the new-born infant and applied to any sore that may show itself there. The root i-zé bi-ne (*Cercus greggii*), dried and powered, is applied to open wounds and sores.

Among the Mescaleros faith in witchery is firm. One case of tuberculous meningitis was first treated by the agency physician, but as the disease did not give way, a nature medicine-man was called in. He first tried to move the cause by sucking, and pretended to extract a gopher from the child's head. As this did not help and the child died, he declared that it had been bewitched. Cases of prolonged headache among these Indians are said to be cured by gathering a bunch of the aromatic twigs of tsa i-zé (or I-tsa i-zé) (*Hedeoma reverchoni*), rubbing them in the hands and inhaling the smell.

One remedy for consumption is to drink the decoction made by pounding the "medicine red flower" plants, and another one is composed of two or three kinds of vegetable medicines mixed together. These are boiled and the patient drinks about a pint of the tea at one time. The same remedies are given for tapeworms, under the belief that it kills the worms.

In treating cases of rheumatism the Mescaleros rub on the affected parts a decoction of several roots and then subject the patient to a process of sweating. A large pan or tub, or a large hole in the ground, is half filled with water, into which are thrown some of the roots and heated stones. The receptacle is first covered with sticks and then with juniper balls, the patient sitting on the top wrapped with cloths up to the chin. There he remains for about half an hour. Afterward some of the decoction is again applied locally. Before the treatment the joints are usually marked with red ocher (chi), a custom whose object and significance are unknown.

The broken twigs and leaves of a parasitic plant (*Phyllanthus*) are used by the Mescaleros as a remedy for itching. They boil the medicine and drink it or apply it externally.

The roots of kuh-bi-zé ("snake medicine") are in great repute for snake bites among the Mescaleros. A piece of the root, preferably fresh, is chewed up and applied to the wound, being held in place by a rag. If applied early or even within a few hours, the part affected swells or pains very little if at all. The bitten part should not be washed with water. If it is, much swelling results.

For curing toothache, after burning the end of a certain kind of twig, it is inserted as hot as possible into the cavity; or, when there is no cavity, the heated point is applied to the top of the tooth. This treatment is repeated till the aching stops. The leaves of the mesquite are used for sore eyes. They are ground into powder which is placed in a thin cloth, water is added, and the liquid then squeezed into the eyes.

In aggravated cases, when a sort of membrane forms over the eyeball, the Mescaleros insert a needle under the "flesh" and, cutting the latter with a splint of glass, "pull it right off."

In curing their various bodily disorders the Navajos employ many herbs. Sweat baths are also frequently employed, but in the more serious cases, reliance is placed on the tribe's medicine-men, who treat them by means of fetishes, incantations, and prayers.

Some of the Navajo Indians use the "white-man's medicine," E-na i-zé (*Chrysothamnus Greenei*) in cases of measles and chickenpox. They break up the tops of the plant and place them in luke-warm water. After steeping the mixture, the whole body of the patient is rubbed with it, afterward being well covered up. The eruption is said to darken rapidly and dry up.

There is in the Field Museum of Natural History in Chicago an elaborate medicine outfit of a Navajo shaman. It consists of four painted buckskin masks, a bunch of large eagle feathers, 12 plume sticks, 3 bundles of mixed feathers, 16 bundles of turkey feathers, 2 fine old bull roarers, 2 rawhide rattles, a gourd, a rawhide rattle, a bone whistle, a stick 7 inches long wrapped with buckskin, a stick 5 inches long wrapped with woolen yarn, 4 miniature bows, 2 horn cups, a flaked quartzite implement, a clam shell, 2 chipped flint implements, 2 chipped jasper implements, 2 flat horn-tipped implements, a bundle of fire sticks, a necklace of hawk talons, a square piece of buckskin, a goatskin bag, 2 badger's feet, a small modern Hopi feed bowl, a lot of dried juniper berries, a lot of dried and chopped-up internal organs, a lot of friable sandstone, 2 lots of bone, a large blue glass marble, 8 lots of herbs and seeds, a lot of indigo, a lot of vegetable mold, a stemless clay pipe, 8 buckskin bags containing paints, earths, etc., 10 small lots of Indian corn, a cone of stalagmite, 2 quartz pebbles, a fossil oyster, 2 wristlets of eagle and hawk talons, 56 small buckskin bags, containing paints, earths, roots and herbs, vegetable powders, etc., and a buckskin bag resembling the Apache "split bags."

Dr. Hrdlicka found that the Hopi Indians use numerous herbs and other objects as remedies, most of which seemed to be employed as fetishes, or from their having some fancied resemblance to the disease or diseased organ. At some of their ceremonies they drink or rub themselves with mixtures which are supposed to be "good medicine," preventive of all illness through their magical power. After the snake-dance, the participants drink "for purification" a decoction made of a number of herbs, which soon acts as an emetic. The vomiting is supposed to clean the body spiritually as well as physically. Splinters from trees struck by lightning have a reputation among them for great efficacy, as fetishes, in the treatment of fractures. One of their peculiar treatments is to



Photo by E. K. Miller

CURLEY, CROW SCOUT

Only Survivor of General Custer's at the Battle of Little Big Horn, 1876



A GALA DAY IN AN OKLAHOMA TOWN

bandage tightly a sore limb with a rope, but the reason was not ascertained. For snake bites two antidotes are given, a secret decoction of a number of herbs, which is drunk, and the application to the wound of the ventral surface of the disemboweled snake.

The Papagos employ treatments about the same as other tribes, mostly by incantations, partly by herbs. Open wounds are always treated with powders, gum or decoctions, which chiefly induce suppuration and healing by granulation. Boiled red earth from beneath the fire, strained and with a little salt added, is used in acute indigestion. In chronic indigestion a dose of a decoction made from the white inner bark of the mesquite, powdered as finely as possible, and boiled, with salt added, is given to the patient early every morning. One child was noted with what looked like a plaster on each temple as a cure for headache. They were made from flour alone and were supposed to "stop the air from going in through the temples."

A decoction made from the boiled leaves of "greasewood" (Sho-sho-go-i), *Covillea tridentata*, is used as a remedy for contusions, and by the Pimas and Maricopas for stomach troubles, while the powdered root of the Sé-wi-dje (Canaigre), *Rumex hymenosepalus*, is put on sores, especially sore lips. The juice of the mesquite is a cure for sore eyes and sore eyelids.

The San Xavier Indians have a curious remedy for earache. They boil an egg quite hard. A small hole is made at one end and covered with a rag, the egg being then applied to the sore ear.

Among the Papagos the dried and powdered flesh of the rattlesnake is used in cases of consumption, a small quantity being added to the patient's food while it is cooking and without his knowledge. In fevers these Indians use the root of the "big children" plant (A-a-li-gu-gu-li). The root is broken up into little pieces and boiled. This root is also used for toothache, ground up fine, mixed with fat and then placed in the cavity. It is also used for neuralgia. In cases of snake bite the snake is killed and torn open, and a part from the inside is applied to the wound.

It is commonly believed by the Pima Indians that patients suffer as the result of transgression or the breaking of some tabu. The medicine-man is usually called in to find the true cause, and the patient often recollects that he did some wrong—as the medicine-man may indicate. It is said that hair when surreptitiously introduced into the body, is one of the principal substances that may operate as a cause to produce or aggravate disease.

In the case of children's diseases, it is believed that the parents did not properly care for themselves during the period of gestation. For instance, they may have killed an animal, whose spirit causes the disease of the child. If it was a dog, the child will have fever; if a rattlesnake,

there may be a swelling of the stomach in the child to be born; if a coyote, diarrhea; if a rat, chills.

Horned toads are not supposed to be killed by the Pima Indians; but if one is killed, the children may become "lame in the joints" or hunchbacked.

In the case of the death of an apparently healthy man or woman, the Pima Indians believe that a medicine-man has caused death through his magic, that the victim may have been called away by a dead person, or otherwise bewitched. They also believe that the badger can cause disease by making the neck swell, which is easily cured, however, by warming a badger's tail and tying it over the affected part.

An owl's feather is used in curing a person who steadily loses flesh and feels ill.

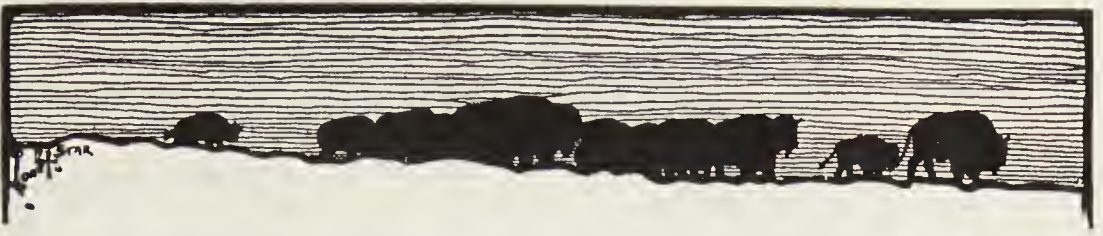
The dark yellow pollen of a little fungus (*Tylostoma*), which the Pimas call Che-wa-te mo-to-a-te, is applied by them about the cord of the new-born infant, both as a prevention of inflammation and as a remedy when inflammation or suppuration has developed.

For rattlesnake bites the Pimas suck the wounds, but the latest remedy is to kill the snake, tear it open and apply to the wound a certain fat which is found along its middle. It is said to be efficacious even when the limb has begun to swell, and occasionally is applied without sucking the wound. In all painful internal affections, cauterization is used, and for this purpose a small, cottony ball of parasitic origin is used.

The Maricopa Indians use several remedies similar to those employed by the Pimas, as the tribes have intermarried. They have, however, a number of native remedies, such as the powdered fruit of the *tat* cactus mixed with a small quantity of ground wheat, for diarrhea; a tea made from boiled branched of "greasewood" for disorders of the stomach; the boiled blossoms of the "reed lay down" (X'ta-chách) for colds; the juice of a little plant known as Ku-rír, which is of a milky consistency, for constipation; the mesquite juice, dried and ground fine, for sore eyes; crushed beans, mixed with water, of the castor-oil plant (Kwel) for earache, etc.

The basis of treatment of disease among the Mojaves is largely superstition and magic. Their medicine-men, who are very powerful, claim to stop almost any pain or cure almost any sickness by prayers or songs. If the patient has a fever, the medicine-man blows it away. It is said that one of their snake doctors can "kill" the rattlesnake poison in an instant without medicine or manipulation. Certain vegetable remedies, however, are used by this tribe, as well as physical means to alleviate sickness.





Good Fifth Son:

By R. H. Adams.



GOOD FIFTH SON was a sub-chief of the Teton Sioux. Young, athletic and handsome he was a most picturesque Indian, besides being an experienced warrior, and by reason of his brilliant record as a brave fighter, and a superior intelligence, he was a man of influence among his own people and their kindred tribes. The wily old Sitting Bull had many times tested his mettle as a brave warrior and had never seen him shrink his

duty. Old Chief Red Cloud counted him among his most trusted strategists, and in scouting and stalking tactics considered him among the most trustworthy in all the Sioux nation. He had often sat in council with Spotted Tail, Gaul, American Horse, and other hereditary chiefs, although he was only a "cub chief" not in power. He was camped with Sitting Bull's band on the Little Big Horn on June 25, 1876, when General Custer attacked them about one o'clock in the morning. Good Fifth Son was one of the most conspicuous warriors in the deplorable massacre that followed, and after the last white man had been killed was one among many other warriors who turned upon General Reno's command, whom they would have annihilated also had it not been for the near approach of General Terry with the main army. Good Fifth Son, not unlike all the other Indians who were engaged in the Battle of The Little Big Horn, claimed that the annihilation of General Custer and his command instead of being, as it has been termed, a massacre, was only a "turn of the tables," or doing to the white men what the white men had in mind to do to the Indians. He was later a conspicuous figure in the Messiah craze, the ghost dances, and the battle of Pine Ridge, and the battle of the Mission. The death of Sitting Bull at the so-called battle of Pine Ridge, December 15, 1890, and the skirmish at the Mission a few days later, marked the end of wars for this most wonderful tribe of Indians. Good Fifth Son was comparatively a young man, and thus early in the beginning of his career the fighting days of the Indians ended forever, leaving him no further opportunity to demonstrate his quality as a warrior, a councilor, or a statesman. Fate had decreed that his mature manhood must be spent in idle quietude, midst the humdrum life of the Indian reservation.

His youth and early manhood were devoted to those things which made for honor and promotion among his own people, and when his career

was thus suddenly cut short it was too late for him to start for a career along other lines of usefulness. Those who were younger could, if they would, lay out a course under the new order of things; the aged also could leisurely live out the remainder of their days in peace and quietude, but to Good Fifth Son the change was more than a calamity, it was a tragedy. He had started out with an ambition and a determination to become great, influential, and powerful among his people, and success had thus far crowned his efforts. He no doubt pictured in his mind illustrious men of the great Dakota nation, and planned to become as important and influential as any who had preceded him. But alas, just as his star of hope was ascending, and he could almost grasp the sceptre as a ruler and a statesman in the council of his people, he awakens to find no nation in which to rule. The last of the renowned and honored of their chieftains have quietly folded their blankets about them and passed over the "great divide" into the happy hunting grounds, leaving him and his cherished ambitions to slowly perish amid environments and obstacles which he may never hope to surmount. He is unfitted by early training for a useful life in the ordinary pursuits of commerce or agriculture, yet he is forced to readjust his life to the surroundings, which are as different from his boyhood training as daylight is from darkness. Such, however, is the stern decree of relentless fate, which stalks with iron heels through all the affairs of the human race, and whether right or wrong blindly rewards, rebukes, and condemns.

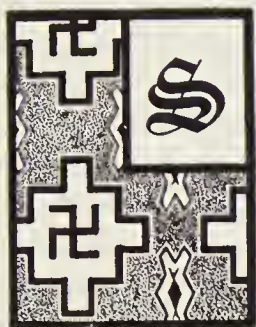
Some may say it is but "The Survival of the Fittest." Then let us remember the words of William F. Cody (Buffalo Bill), "I have known the Indian since I was a baby; I have known him in war and in peace; and I have known him to be always honorable in war and peace;" and remembering the best there was in the Indian, let the superior race that has builded upon his funeral pyre make sure of their fitness in all things that make for honor, charity, and righteousness, that they offer this one lame excuse for having driven from the face of the earth a great race of men. An Indian's word was his bond. Honesty was his badge of honor, and he has often been known to scrupulously keep his promise even at the cost of his own life.

In boasting of our survival as the superior of a people with a conscience such as this, it is highly fitting that we should strive to outclass them even in these sterling virtues.



Copper Implements Made by Indians.

From the Houghton (Mich.) Gazette.



UPT. J. A. Doelle recently received a letter from a Delta County citizen asking for information relative to copper implements made by Indians. He had found such implements in his locality, he said, and wished to know something of their history. The request was turned over to the history department of the Houghton high school, and Miss Ivy Worthing was assigned to prepare the account which follows here. In its preparation, Miss Worthing has drawn upon books in the Houghton library and the collection of the Keweenaw Historical Society, and has had access to the excellent collection of Indian copper weapons and tools belonging to J. T. Reeder of Houghton.

Copper Implements.

COPPER is one of the most ancient of the known metals and derives its name from the Latin word "cuprium," the name for Cyprus Island, off the southern coast of Asia Minor, on which copper used by the Greeks and Romans was obtained. Next to gold, silver, and platinum, copper is the most ductile and malleable of metals. It is more elastic than any other metal except steel, and the most sonorous of all except aluminum. As a conductor of heat and electricity it ranks next to silver. It tarnishes when exposed to the air, becoming covered with a green substance called carbonate.

Iron did not come into general use until much later than copper because of the difficulty in obtaining it from its ores. The early people did not know the processes in which iron could be taken from the ore. Five or six hundred years ago, copper was used just as much as iron is used now. Of course the people in those early days did not have the machines that we today have. They did their work by hand and almost all of their implements were small.

In the prehistoric times of Europe, when cave men were beginning to take an interest in metals, copper was one of the most important used. The Egyptians were the first to use this metal and to sell its products to the other countries of Europe. It was probably in the province of Sinai that some Egyptian made a camp near some copper ore. His fire was surrounded by the rock to shield it from the wind. The hot embers of the fire mixed with some of the rock. When the Egyptian stirred his fire next morning, he found small beads of shining substances among the ashes. The process was repeated and produced copper, which was first used as ornaments. Later, the Egyptians came to understand and realize that this substance could be used in many ways instead of stone, that it made much better knives and daggers than those made of stone. Daggers were fashioned with points which would cut limestone in the

desired shapes for pyramids, thus doing away with the use of inferior sun-baked bricks. This was the beginning of the copper industry of Europe. Now we will see how it began in our own country.

The copper nuggets were probably discovered accidentally by the Indians among the debris of the glaciers. It was first used for purposes of trade, but later was made into useful articles of domesticity and warfare.

Explorers in 1847-8 explored the great mine, the Minnesota, which is located two miles east of the present site of Ontonagon. Eleven excavations were found, evidently made by some men at a distant period. On examination these were found to be on a course of veins of copper and the excavations were found to extend down into the solid rock.

When these pits were afterward explored, great quantities of crude hammers were discovered. These were made of the hardest kind of green stone in the neighborhood, ranging from all sizes and between four and forty pounds in weight. These hammers were long and were rounded at both ends. Around the center of each was a groove, intended for securing the handle. The larger hammers had two grooves because of the difficulty in using them. The handles had been of buckskin which was put on the stone when it was green, and later contracted so as to tighten itself about the stone as the handle. The only other tools found were a copper gad or wedge, copper chisel with a socket head, and a weapon bowl. These things revealed that the country must have been inhabited by people with great skill. They must have lived all through the region because similar objects were found in other mines, even in Isle Royale.

Many of the trenches at the Minnesota mine were filled with gravel and rubbish, sometimes twenty feet deep. When this was dug out, there were found buried masses of copper which the people had entirely separated from the veins. The mass was supported on blocks of wood and by means of the fire and hammer has been removed from the stone. The weight seems to have been too hard for these aborigines to raise. One mass of copper was taken out of this mine that weighed six tons.

Many of the implements found have been destroyed. People did not realize their value. The copper found its way to the melting pot. Others kept the implements as relics and from these we discover how the Indians used copper. We do not know whether the Indians made copper implements after the white man came or not.

The Wisconsin Indians seem to have known the sources of copper perfectly, but they regarded it as something superstitious and used it only in respectful ways. Explorers have reported that the Boeuf Indians (Buffalo) of Dakota and the Indians along the Lake Superior shores used copper in making their implements and ornaments.

Recently, Indians have testified to the use of copper implements

among the Wisconsin, Winnebago, and Chippewa tribes. The Winnebago Indians possessed the greatest quantity because they were nearer to the Superior copper regions. Copper was a luxury to the other tribes whose admission to these mines was cut off by the invasion of the Algonquian Indians.

The copper in a cold state was hammered into shape by the stone hammers which the Indians made themselves. They put the finishing touches to the articles by rubbing sharp stones over the surface. Copper at ordinary temperatures is much more malleable than pure soft iron. It is worked into shape much more easily when it is hot than when cold. It is hardened by the pounding, which accounts for the harder edge of celts and other specimens beaten out thin. The copper was usually taken from the rock and made into implements at the place of the workings, but much of the copper ore was taken from these places and made into implements elsewhere. Many copper implements were found in the New England States and Canada. They were similar to the objects found in the Superior region and probably came from that mine. This is possible because of the trade done between the earliest inhabitants and the surrounding tribes. The amount of copper implements obtained from the mounds and graves of Wisconsin is very minute when compared with the quantity obtained from the village site and fields.

There are two classes into which the copper articles made by the Indians are divided. Of these, implements are far more important than the ornaments. The uses of many of the implements, because of the resemblance to modern articles, is readily understood. Some of these implements are described in the following paragraphs.

Axes.—The axes ranged from one-half to three pounds in weight and were from three to ten inches long. They were of three types.

The first of these was the oblong ax. The edges were parallel or nearly so. Specimens have been measured which were from four to seven inches long. The edges were slightly elevated giving a concave surface in the center.

The next type of ax was that with the straight tapering edges which were widest at the cutting edge. They narrowed gradually towards the head which was sometimes square or round. The largest specimen of this type was fourteen inches long and the smallest specimen was two inches long. This type was the most common type.

The third type of ax was that in which the edges curved equally from the cutting edge to the head. Examples found are thin, broad, and flat. The head is square and sometimes nearly as broad as the cutting edge.

Axes were very useful in wartimes. They were also used in felling trees, shaping log canoes, and in building dwellings and fortifications.

Chisels.—Examples of these implements range from five to fifteen

inches in size and are from five ounces to five and three-fourths pounds in weight. Chisels were used in excavating wooden canoes, mortars, and other vessels.

Spuds.—These are broad flat implements, nearly the same thickness throughout. Examples are from six to eight or more inches in length. The broad, narrow blades are semi-circular in outline. The handle tapers from them to a square or slightly rounded extremity.

Spuds are used for stripping bark from trees and for similar purposes.

Gouges.—The gouge is similar to the chisel. It is distinguished by a concavity on its lower surface that reached somewhat to the middle.

Gouges were used in working out rounded or oval hollows or holes.

Adzes.—Adzes are also called spuds, winged chisels, and hoes. The average specimen is three inches in length and two and one-half inches in width. The weight is from twelve ounces to nearly two pounds. They are usually covered with peculiar forms and symbols. The shape of the blade varies and there are so many kinds that they can not be classed.

Adzes were probably used in cutting ice or were agricultural implements. They may have helped to shape canoes and wooden articles.

Spatulas.—A small number of spatulas have been found having broad, thin blades. They are irregularly rounded or somewhat triangular in outline. The handles are short and are not more than three-eighths of an inch thick. They range from four to six inches in length.

It has been suggested that the spatulas were used in the shaping of aboriginal earthenware or removing the flesh from skins and bones and scales from fish.

Knives.—The knives found (there were a great many of them) were very much like the knives of today. The cutting edge is usually on the right side of the blade.

Arrow and spear points.—There are about ten types of arrow and spear points. The most common are the leaf-shaped points, stemmed flat points and the ridged points. These vary in length from less than one inch to six inches and more. The average point is small, usually not more than two inches in length.

Spear and arrow points were found in great numbers along the shore sites of lakes. They were most likely used for shooting and spearing fish.

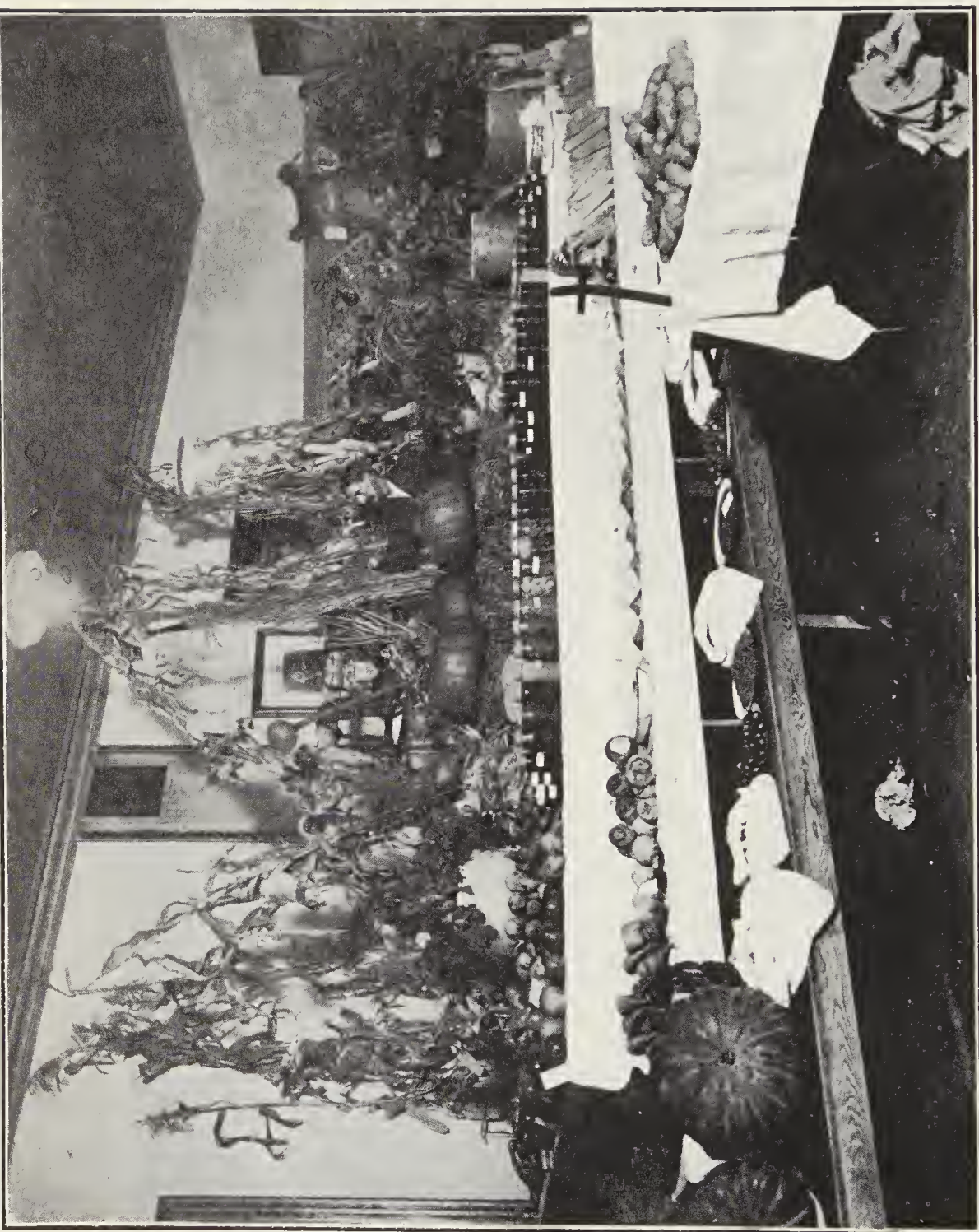
Harpoon points.—One type of harpoon point is flat and short. These points are two and one-half inches long.

Specimens of another type taper to sharp points at both extremities. These are all large. The largest specimen found measures ten and three-fourths inches in length and one-half inch in diameter at the middle.

Some points are triangular in section. Of these, the thinner edge is separated by four stout barbs which are separated from each other by a distance of one and one-half inches.



INDIAN FAIR EXHIBIT—1915



INDIAN FAIR EXHIBIT—1915

The "socket harpoon" is that in which one edge of the blade is prolonged into a barb at the base of either side.

The special purpose of each of these types is not known. The general use was as a weapon with which to catch large fish.

Pikes and punches.—These implements were the largest implements of copper that were found in Wisconsin. They were rod-like in form, usually circular or square and tapered to a point at one or both ends.

The largest specimen measures forty inches long and is one inch in diameter at the middle. It tapers to a point at either extremity and weighs five and one-fourth pounds.

It is doubtful whether pikes and punches were used as weapons or not. It is thought that they were heated and used in burning out wooden canoes or wooden vessels.

Awls and Drills.—These implements have been found in great numbers along the coast of Lake Michigan in Wisconsin. They are mostly of small sizes. They vary in size from one to six inches or more. The simplest type is a slender piece of copper pointed at one or both ends. They are probably mounted in handles of wood, antler, or bone, the object of the shoulder being to prevent their passing into the handle too far. Awls and drills were used in drilling holes in wood, bone, or stone, or in piercing skins.

Spikes.—These implements vary in shape and size. They resemble our modern spikes and may have been used as perforators or drills. Spikes with broad, flat points may have been used as chisels.

Needles.—The needles closely resemble these of today. They all contained eyes. They ranged from two to eight and one-eighth inches in size.

Fish Hooks.—Many of these implements were found on the shores of Lake Michigan. They were also found along the shores of Green Lake, upper Wisconsin, Fox, Wolf, and Little Wolf rivers. The specimens were of the smallest size. The largest known example is four inches long. The fish hooks are usually circular but some are square. The piece at the place of attachment to the line is usually straight. Sometimes it is flattened or bent into an eye. A few hooks have been found with bits of fibers attached to the eye.

Banner Stones.—Many banner stones of different patterns have been found. One specimen is the pattern of a beautiful butterfly with expanding wings.

Other Peculiar Implements.—Some peculiar implements have been found which do not belong to any class described. One specimen of this implement measured eight and one-fourth inches in length. It is circular in section and tapers to a point at either extremity. It is seven-eighths inches in diameter near the thicker extremity, and is knotty all over the

surface. It has been suggested that such an article was used for a club bludgeon. It weighs eight and one-half ounces.

There were also some long, curved, flattish implements found that have been used as swords. Specimens measure to twenty inches long and one inch wide near the middle. Other indescribable implements were also discovered.

Ornaments—Beads.—The most common type of beads found was that of the spherical shape. They were made by rolling together a small, narrow strip of copper, varying in thickness from less than one-eighth to one-fourth inch or more. Only one or two turns were necessary to make a rude bead of large size.

Other beads were made by rolling a thin sheet of copper into the shape of a cylinder. These varied in diameter which sometimes exceeded two inches. Beads were found in great quantities in graves and mounds. As many as one hundred were found in one grave.

Bangles.—These were thin sheets of copper and were of small conical shapes open at both extremities. They take the place of brass thimbles or bells with which the Indians dressed decorated dress fringes or other articles for wear. Many bangles were found on the shores of Lake Michigan.

Finger Rings.—These rings were crescent-shaped, being worn as ear and nose rings also. These took great skill in the making.

The manufacture of ear rings took much skill. We find wonderful work done in the scrolls and patterns on the plates which were found in the graves.

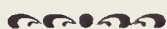
Gorget and Pendants.—These ornaments were triangular in shape at the upper extremity. They contained two perforations for attachment. One of the largest measures three and one-eighth inches long and one and one-fourth inches at the upper edge. Sheet copper pendants of circular shapes were also found.

Crescents.—These ornaments were worn on the breast and fastened to the neck by a cord. Several may have been worn, one below the other. A large number have been collected in Wisconsin. One type was the shape of a canoe. The largest and finest example known is ten by two and one-fourth inches and weighs twenty ounces.

Head Bands.—These were flat strips of native copper. On the skulls of two skeletons, in a mound in Crawford County, were found thick copper plates. The larger was ornamented along the edges with a double row of indentions.

Copper to the Indian was something beyond the ordinary, and possessed supernatural powers. No other substance could be more easily hammered into shape. It was so malleable and was capable of being polished to a shining brightness which looked very good to the eye.

A Bewildered People

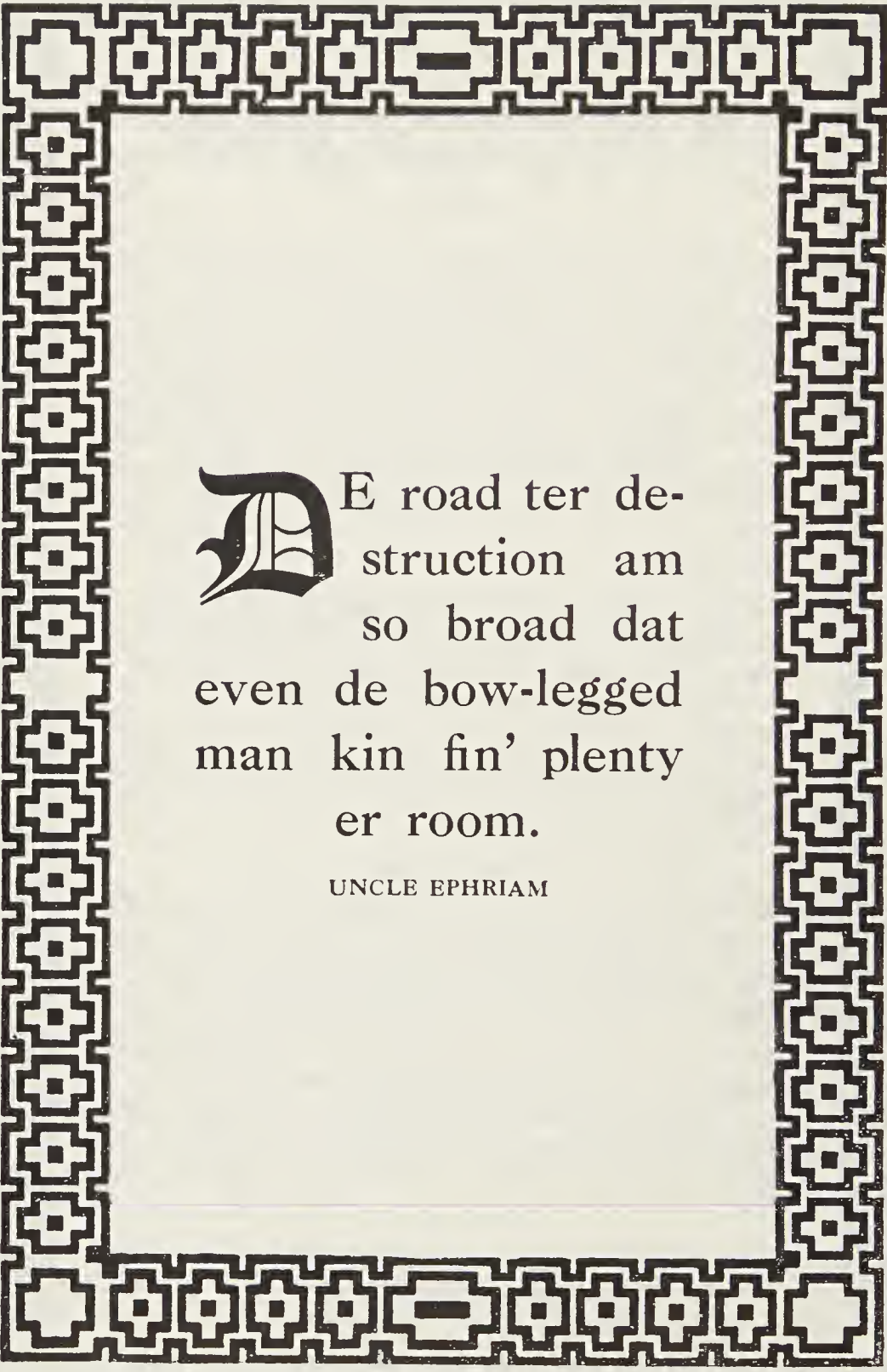


That the Indian is confused in mind as to his status is not surprising. For a hundred years he has been spun round like a blindfolded child in a game of blind-man's buff. Treated as an enemy at first, overcome, driven from his lands, negotiated with most formally as an independent Nation, given by treaty a distinct boundary which was never to be changed "while water runs and grass grows," he later found himself pushed beyond that boundary line, negotiated with again, and then set down upon a reservation, half captive, half protege.

What could an Indian, simple-thinking and direct of mind, think of all this? To us it might give rise to a deprecatory smile. To him it might have seemed the systematized malevolence of a cynical civilization. And if this perplexed individual sought solace in a bottle of whiskey or followed after some daring and visionary Medicine Man who promised a way out of a hopeless maize, can we wonder?

Manifestly the Indian has been confused in his thought because we have been confused in ours. It has been difficult for Uncle Sam to regard the Indian as an enemy, national menace, prisoner of war, and babe in arms all at the same time. The United States may be open to the charge of having treated the Indian with injustice, of having broken promises and sometimes neglected an unfortunate people, but we may plead by way of confession and avoidance that we did not mark for ourselves a clear course, and so "like bats that fly at noon," we have "spelled out our paths in syllables of pain."

HONORABLE FRANKLIN K. LANE
Secretary of the Interior.



DE road ter de-
struction am
so broad dat
even de bow-legged
man kin fin' plenty
er room.

UNCLE EPHRIAM

INDIAN BABY NUMBER

THE RED MAN

An Illustrated Magazine Printed by Indians

MARCH 1916



Published Monthly by The Carlisle Indian Press

Save Your Baby.

DO YOU know that over one-fourth of all babies die before they are one year old? Do you know that one-fifth of these deaths happen in July?

Hot weather alone does not kill babies. Death comes most frequently from the effect of hot weather upon the *food which they eat*.

Remember, there is no better food for babies than *mother's milk*. If you can, *nurse your baby*—not oftener than once in two hours; when the baby is over three months old, every two and a half hours; when five months, every three hours.

Give the baby all the cool, *boiled* water it wants. Boil the water for twenty minutes. Let it cool in a covered jar. Never leave the water uncovered. A quart fruit-jar will hold enough for a day's supply. Have it fresh every day.

Babies often cry because they are thirsty, or because they are getting too much food, or because they are hot. Dress the baby in as few things as possible on hot days. A little band of cotton and wool to absorb the perspiration, a petticoat, and a thin dress are enough. On hot days leave off the dress. See that the legs and arms are left free to the air.

Do not wean the baby unless the doctor orders it, and follow his advice regarding the preparation of the milk for the bottle baby. Do not feed it coffee, syrups, or solid food.

Provide the best and cleanest milk you can get. See that it is always kept covered and cool.

Teething is a natural thing for a baby, and will not make it sick if it is properly fed and kept clean. Teething is not harder in summer than in winter. The second summer need be no worse than the first summer.

Bathe the baby in cool water at least once a day in hot weather. If it has been perspiring, dry carefully before bathing. If it has *prickly heat* put a teaspoonful of bicarbonate of soda in the bath. Babies with prickly heat may have been dressed or covered too warmly.



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

MARCH, 1916

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(CONTENTS.)

Save the Indian Babies:

<i>By Hon. Cato Sells, Commissioner of Indian Affairs....</i>	221
<i>By Dr. W. K. Callahan.....</i>	226
<i>By Dr. Charles L. Zimmerman, Ponca Agency, Okla.....</i>	228
<i>By Brigett C. Keough, Field Matron, St. Xavier, Mont.....</i>	229
<i>By Mrs. Harry M. Carter, Field Matron, Ft. Yuma, Ariz... </i>	230
<i>By N. R. Wallentine, M. D., Agency Physician, San Carlos, Ariz</i>	233
<i>By A. C. Freeman, M. D., Cheyenne and Arapahoe Agency, Geary, Okla.....</i>	234
<i>By M. J. Freeman, Field Matron.....</i>	235
<i>By Fred L. McDaniel, M. D., Physician, Pueblo Bonito School and Agency, N. Mex.....</i>	236
<i>By Roland R. Cross, M. D., Agency Physician, Pine Ridge Agency, S. Dak.....</i>	238
<i>By Christina W. Paulding, Field Matron, Nez Perce Reservation, Idaho</i>	239
<i>By Mrs. M. E. Brown, Field Matron.....</i>	240
<i>By Henry R. Wheeler, Agency Physician, Ft. Hall, Idaho..</i>	242
<i>By Mary Doyle, Field Matron, San Xavier Reservation Tucson, Ariz.....</i>	244
<i>By L. Beily, M. D., Manderson, S. Dak.....</i>	245
<i>By Mrs. G. Kleimer, Field Matron, Red Moon Agency, Hammon, Okla.....</i>	247
<i>By Martin R. Rieber, A. B. , M. D., Oraibi, Ariz</i>	248
<i>By Tassie Mary Scott, San Carlos Indian Agency, Ariz.....</i>	251
<i>By I. Z. Stalberg, M. D., Agency Physician, Shoshone Agency, Wyo.....</i>	253
LITTLE MOTHERS' LEAGUES.....	256



BABY STRIKE AXE—*Tribe, Osage*



LITTLE "ALL-TIME-EATS" AND OTHER INDIAN BABIES



THE RED MAN



Save the Indian Babies:*

By Hon. Cato Sells, Commissioner of Indian Affairs.



IN AN address before the Congress on Indian Progress held in San Francisco in August of last year I said:

“It is our chief duty to protect the Indian’s health and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated, we must care for the children.

We must stop the tendency of the Indian to diminish in number, and restore a condition that will insure his increase. Every Indian hospital bed not necessarily occupied with those suffering from disease or injury should be available for the mother in childbirth. It is of first importance that we begin by reestablishing the health and constitution of Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuation of the race.”

That thought has deepened its hold upon my convictions.

We must guarantee to the Indian the first of inalienable rights—the right to live. No race was ever created for utter extinction. The chief concern of all ethics and all science and all philosophies is life.

The Indian has demonstrated his humanity and his capacity for intellectual and moral progress amid conditions not always propitious and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do that when he comes to himself as a factor

*Letter addressed to superintendents and other employees of the United States Indian Service, January 10, 1916.

in the modern world his achievements will enrich and brighten the civilization of his native land.

I should like to get the feeling I have upon this question into the conscience and aspirations of every Indian Service employee until there shall prevail a sort of righteous passion to see that every Indian child has a fair chance to live.

There is something fundamental here:

We cannot solve the Indian problem without Indians. We cannot educate their children unless they are kept alive.

All our Indian schools, reservations, individual allotments, and accumulated incomes tend pathetically towards a wasted altruism if maintained and conserved for a withering, decadent people.

If we have an Indian policy worthy of the name, its goal must be an enduring and sturdy race, true to the noblest of its original instincts and virtues and loyally sympathetic with our social and national life; a body of efficient citizens blending their unique poise and powers with the keen and sleepless vigor of the white man.

We must, therefore, renew daily our warfare against the arch foe of efficiency—disease.

We must begin at the right place—not only with the infant at its mother's breast, but with the unborn generation.

The new campaign for Health in which I would enlist you is first of all to Save the Babies!

Statistics startle us with the fact that approximately three-fifths of the Indian infants die before the age of five years.

Of what use to this mournful mortality are our splendidly equipped schools?

I earnestly call upon every Indian Bureau employee to help reduce this frightful percentage! Superintendents, Teachers, Physicians, Matrons, Nurses, everyone can do something by instruction or example, the physician with his science, the nurse with her trained skill, the matron with her motherly solicitude, all of us by personal hygiene, cleanliness, and sobriety.

With this idea uppermost, all employees whose duties

bring them in touch with Indian families must work in closest harmony for surrounding the expectant Indian mother with favorable health conditions before and after child-birth. The sanitation of the home of such women should have special attention and no baby allowed to be born into an environment germinating disease, if prevention is available.

The simplest rules of motherhood applied under intelligent and friendly direction would save most of the Indian babies who annually fill untimely graves.

I want to send this safety, as far as possible, into every home of an Indian mother, whether that home be a tepee, a tent, a log house with dirt floors or a more comfortable abode.

This means work, hard work, but the reward will be living souls.

I shall expect each Superintendent to acquaint himself with the home conditions of every Indian family on the reservation and to adopt practical and effective means for quick and certain improvement.

Superintendents must organize such a system of cooperative information through their employees as will enable them to do this, exercising, of course, great care and discretion in gathering the requisite information.

I shall consider, on the Superintendent's recommendation, a reasonable use of individual Indian moneys for the improvement of insanitary homes, where the family has such funds. In the absence of such moneys, every effort must be made to secure clean and wholesome conditions through the efforts of the adult members of the family. If there are no members physically able to labor, expenditure may be recommended from the funds, "Relieving Distress and Prevention, etc., of Disease Among Indians."

The crux of the matter is this: We must, if possible, get rid of the intolerable conditions that infest some of the Indian homes on the reservation, creating an atmosphere of death instead of life.

It will be the duty of the field matron to learn of conditions existing in Indian homes and of cases requiring medical

attention and report them to the Superintendent. It will be her duty to see that the prospective mother knows what equipment is necessary for the proper care of her new-born babe, and the importance of the provision which the husband should make for the health and comfort of the mother and child should be early and urgently impressed upon him.

Physicians must be promptly advised of all cases of prospective motherhood and they must see that proper attention is given before and after that event, arranging, if practicable, for hospital facilities where the home surroundings are unfavorable. Special effort should be made to see that the mother has nourishing food before and following child-birth.

I am advised that the death rate among Indian babies is most excessive after the nursing period when, through ignorance or carelessness, they are given improper food, such as green fruits, melons or corn, made further harmful perhaps by the presence of flies, and from the use of which intestinal disorders are almost sure to follow.

There should be vigilant and unrelenting effort to impress upon parents the great importance of supplying food which will furnish proper nourishment for the growing child. There should be constant endeavor to educate parents to an understanding of the value of a sufficient supply of cow's or goat's milk, or condensed milk, pure water, and suitable solid food, and to the necessity of maintaining cleanliness of person, cooking utensils, and other articles of domestic use.

It would be worth while, it would be great, if we could lift the Indian out of his uninformed condition and to induce him to see that the natural and beautiful love he has for his children will not keep them alive and well and joyous unless supplemented by a rational use of food, clothing, fresh air, and pure water!

If government aid is necessary to bring health out of disease and squalor, it should not be withheld, but good results if obtained will scarcely continue unless the Indian parents exchange indolence for industry and are awakened to the use and beauty of personal and environing cleanliness.

This campaign for better babies, for the rescue of a race, calls for redoubled energy and zeal throughout the Service, for it means personal work and tireless patience. It is a well-nigh stupendous task, but it will be a glorious one if we can make successful headway.

I believe that the high aspirations and missionary spirit generally prevailing among our field employees are a guaranty of substantial and lasting achievements, and I hope and believe we shall have quickened cooperation of all denominational agencies, religious missionaries and mission schools having special interest in the Indians' spiritual welfare and whose priceless labors, luminant with self-sacrifice and religious fervor, have done so much for the red man. We shall all, I am sure, exert an irresistible union of effort.

The educational propaganda against disease must, of course, be steadily increased and strengthened. Our Indian schools, where so many of the rising generations are assembled, are well organized and should be a mighty instrumentality for health and higher ideals of life. In their education of girls I hope to see added emphasis given to such subjects as home nursing, child welfare and motherhood, the sanitation, arrangement, and management of the home, and that nothing reasonable shall be spared to fit every Indian girl for intelligent housekeeping and for attractive home-making.

There is among the Indians a marked and tender affection for their children, but too often the wife, the mother, is regarded and treated as the burden bearer. I wish we might see this habit overcome, for it is distinctly barbaric. I want to see developed and prevalent in every Indian school from the least to the largest that modern and truly chivalrous spirit that recognizes and respects the sacredness of womanhood. I should like to have every Indian boy leave school with this lofty and just sentiment fused into his character as the picture in the porcelain, because of the deep and exquisite power it will have to bless his future home with health and happiness.

While, therefore, this appeal aims primarily at the safety

and health of the child and is intended to enforce the thought that the future of the Indian race may depend vitally upon what we shall be able to accomplish for its new generation, it is also a message of reenforcement to every utterance and every effort expressed or put forth within the Indian Service in behalf of the adult against tuberculosis, trachoma, and every other disease; against the liquor curse and the use of any kind of enervating drug or dope. I look to the schools chiefly to safeguard the boys and girls enrolled there against these deadly scourges, and there must be no abatement but rather renewed and continued energies in this direction.

In closing, I ask every employee to do his or her part in widening our work against disease until our Indian reservations become the home of healthy, happy, bright-eyed children with a fair start in life and our schools become impregnable defenses against every enemy to healthy and high-minded boys and girls.



By Dr. W. K. Callahan.



INDIAN babies commonly come into the world well endowed physically. But old Indian customs of carelessness and filth are responsible for many subsequent ills. Here it is the custom for the prospective mother to hie herself away from the family domicile at the time of her baby's birth and to remain away until the puri-puiem is ended. She usually goes a short distance away and erects herself a small tent or wicke-up and in this small place, usually four by four, her baby is born.

The child is usually wrapped up in an old blanket for the first two or three weeks of its life and it is not bathed until the mother is able to bathe it herself. When attending these births I receive the baby

and examine it for physical defects, after which I dress the cord, then anoint the infant with olive oil, wash out its mouth, and cleanse the eyes thoroughly, dropping a few drops of silver nitrate solution into the eyes last. Then the baby is bathed and dressed. A dose of ten drops of castor oil with one drop of turpentine completes the program as far as baby is concerned.

Examination of the mother's breasts are made, and I encourage all mothers to nurse their babies unless there are grave reasons to the contrary. Should the baby be bottle fed, the personal attention of the physician as to the proper modification of the cow's milk is of prime importance. The condition of the milk as it is received should be carefully noted and urgent insistence made upon its being free from dirt and all foreign matter. The condition of the bottles should be carefully inspected, for in this matter I find the main causes of infantile stomach and bowel disorders.

The attention of field matrons and others having to do with the Indian family in its home is respectfully invited in this matter of milking and the care of milk. I know of no other detail in Indian family life that is more neglected and it would give a greater return for the time and attention given it. A notable decrease in infant Indian mortality would not be the least of objects attained.

Indian mothers should be instructed over and over again in the proper care of their babies, for I find them neglectful in every hygienic principle. They should be told to frequently afford the child a change of napkins, as many cases of capillary bronchitis and pneumonia I find directly chargeable to neglect of this feature. They should be given personal instruction in the bathing and proper dressing of their children during the colder months. Especially during this season also I find the majority of ear troubles have their beginning, and the mother should be taught to bring her children to the physician for examination where the baby cries persistently without visible cause. Night cries should also be investigated, for in them we find the first symptoms of tubercular joint disease. All swellings and other enlargements should be called to the attention of the physician and they should come when such swellings are first noticed.

The mothers should be taught to notice their children's eyes and cause the eyes to be washed out well each morning, and that no child having red or inflamed eyes should be allowed to use the family towel, but should be furnished an individual towel and made to use it until the eyes are well. These should be brought to the physician at once. The mothers need instruction upon the proper feeding of their children at weaning time, for at this period the greatest mortality occurs. They should be taught that milk fresh and sweet is the only proper diet for the children at this period, and if this point is firmly impressed we shall have many lives saved and many more happy Indian babies.



By Dr. Charles L. Zimmerman, Ponca Agency, Okla.



THE first step in the instruction of the Indian mother as regards the health of her infant has been in my experience that of "Proper Feeding." With this important function of every-day life properly regulated and controlled, the majority of infant disorders will disappear and the naturally splendid digestive system assume its proper place.

For the very young infant the mother's breast is the best of all foods. Cow's milk is excellent for calves but not so good for babies. Condensed milk is in its proper place when it is in the can. Indigestible, poorly prepared, and uncooked food from the table too often form a large portion of the daily food of the Indian, and it is to correct this method of feeding that one must devote a large portion of his time, if results long desired are to be realized.

The eating of candy by children of tender years is another of the causes of much infantile digestive disturbances, and the sooner this cause of gastrointestinal disturbances is prohibited the better nourished and healthier will the baby be.

I have found that a diet of peptonized, milky, predigested food or barley water will often correct a case of severe diarrhea that has resisted medical treatment. The diarrhea of children divides itself into two heads, the simple and the infectious, and the mortality rate from these conditions is high.

Rickets is another disease which one finds quite common among the Indian children, due probably to patent baby foods and unhygienic conditions. Plenty of meat broth and fruit juice, and small amounts of starchy foods, such as potatoes, will restore it to health.

Another universal disease of children is tuberculosis, and when one considers that 99 per cent of all children of ten years of age in the white race are said to have tubercular implantation, then we can appreciate its danger and importance. Tuberculosis is not inherited. The most frequent type in children is the glandular form oftentimes expressed after the system has been reduced by an attack of measles or whooping cough. The path of entrance is usually through the respiratory tract, by either the mouth or

the nose, and when we recognize this path of entrance then we should appreciate the importance of the toilet of the nose and mouth in a growing child when infected. We must instruct the mother of the value of preventive measures. Glandular involvement is usually the result of and a sequel of a previous disease, and we should endeavor to prevent a break in the mucus membrane, or if a break occurs to keep it in a sterilized and clean condition.

A child reared in a home containing an acute case of tuberculosis is continually breathing the infectious atmosphere. Forced feeding and a daily bath for these cases will do much to overcome an inherited weakened body.



By Brigett C. Keough, Field Matron, St. Xavier, Mont.



IN THE Big Horn Valley on the Crow Reservation the infant mortality during the past year was three, all 1914 babies, two of whom were very weak when born, and the other was deformed at birth. Of the twelve babies born during 1915, all have successfully resisted summer complaints and so far this winter have had no serious illness.

The Indian mothers are learning to take better care of their babies and there is a decided improvement in their methods of doing many things tending to the welfare of their children. While some still listen to the medicine woman or the old grandmother when the baby is sick, the majority come to the doctor for advice, and try to follow suggestions as to cleanliness and diet.

The Crow mother will not prepare a layette for her baby, as it is a superstition among them that the baby will die if its clothes are made before it is born. Many have come to learn that it is best for the baby to wear a band and some have bought shirts, but further than this, the baby is wrapped in the old-time way.

When we realize that the present Indian babies are but one generation in civilization, we readily see how much the Indian mother has to learn. By degrees they learn to do as suggested, and there is a gradual improve-

ment which will lessen the death rate among the Indian babies. If a movement in this direction is necessary and is being carried on among white people, how much more do the Indian mothers need aid and advice.

The pamphlets issued by the Children's Bureau, Department of Labor, contain valuable suggestions for those engaged in the work of helping the Indian mothers in saving their babies and also are of benefit to the Indian woman who can read. The Child Federation of Philadelphia issue a little booklet containing a résumé of its work and many useful hints. The literature issued by the Better Babies Bureau of the Woman's Home Companion, New York, and furnished gratis is most beneficial alike to welfare workers and mothers.

A Better Babies Health Exhibit was held during the annual Crow Fair, and much interest was manifested. Eighteen babies under one year were entered in the contest. The babies scoring highest averaged $97\frac{1}{2}$, 97, and $94\frac{2}{3}$, and were given prizes by the fair management. The Better Babies Bureau gave a bronze medal as first prize and certificates to the others. Such a contest may become a permanent feature of the Crow Fairs and will do much to help in the work of saving the babies.



By Mrs. Harry M. Carter, Field Matron, Ft. Yuma, Ariz.



REALIZING that the Indian babies of today are to be the Indian fathers and mothers of tomorrow, Commissioner Sells made an essential move when he began to agitate the question of saving the Indian babies. When we realize that one-half of all children born die before they reach the age of fourteen years, we are not surprised to know of the alarming mortality among Indian babies, who until recent years came into the world with only a primitive mother's instinct to guide their destiny.

To have an equal chance for life a child must be born physically strong, mentally vigorous, and morally clean; otherwise he will be a weakling handicapped by the scar of previous famine and disease.

Better babies! Better babies! The most favorite topic of discussion

for the press, pulpit, and lecture platform of the past few years more clearly shows what can be accomplished by these invaluable agencies of publicity. The efforts of all opinions combined, both professional and otherwise, have spread the knowledge to all parts of the world that better sanitation, better food, better care of the body, and more temperance in all things will do more to give health, strength, and longevity to the present and future generation than the combined medical skill of the universe.

Among no other race of people than the American Indian is this more true. Driven in years past—by the greed of the white man for his fertile lands—to the bleak and unproductive mountains, or the cactus and sage covered desert, to eke out a miserable existence in famine, filth, and squalor, it is not surprising that clothing, food, and whiskey offered by the soldier, prospector, or renegade white man—the only people with whom the Indian came in contact a generation or two ago—could be bartered for that which spread broadcast and indiscriminately among their people the most loathsome diseases to which the flesh of manhood is heir.

It certainly must be true that these diseases are what the prophets of old referred to when they said that the sins of the fathers are visited upon the children even to the third and fourth generation, for of nothing else is it more true than that the same scourge is visited on down the line of posterity to the present, and even to the future generation. A diseased father and mother can only give birth to a child void of his rightful heritage; therefore most Indian babies are handicapped for this battle that they are supposed to fight side by side with their more fortunate brothers.

The initial step in all baby culture is practically the same whether the baby be Indian or white. Under unfavorable conditions in either case the same difficulties arise, consequently we must solve the better baby problem in exactly the same way in either case.

Since the same laws of heritage rule the universe we must strive to make better mothers before we can have better babies.

In the year 1911 we awoke to the serious realization that far too many lives of the helpless Yuma Indian babies intrusted to our care were needlessly sacrificed, yet in a measure our hands were tied because of the fact these deaths were due to a number of causes—first, and in my opinion the most devastating, was the aboriginal traditions and primitive practices of the Indian medicine man. While we believe that the Indian medicine man was sincere in his purpose, this fact made his practice no less intolerable or no less a menace to those who were striving to bring the Yuma Indian from under his influence. However, it is not an easy matter to undo a custom that has been practiced by a primitive people—without the slightest restriction—for untold centuries. Seeing the need

for immediate action soon after coming here, Superintendent Odle issued the following order:

Fort Yuma Indian School, Cal., May 12, 1913.

To whom it may concern:

The usual practices of so-called "medicine-men" are considered "Indian offenses." When the influence or practice of a so-called "medicine-man" operates as a hinderance to the civilization of the tribe, or that said "medicine-man" resorts to any artifice or device to keep the Indians under his influence, or shall use any of the arts of a conjurer to prevent the Indians from abandoning their heathenish rites and customs or promulgates any measures of an antiprogressive nature, he is liable to punishment under Regulations by a term of not less than ten days in the agency guardhouse or until such time as he shall produce satisfactory evidence that he will forever abandon all practices styled "Indian offenses" under this rule.

Reports on such practices should be made to this office, producing facts and proofs in connection therewith.

Respectfully,

LOSON L. ODLE, *Superintendent.*

Realizing that this order was his Supertinentend's ultimatum, and the death-knell to his practice, the Yuma Indian medicine man gradually became submissive and, moreover, respectful of the order.

This order was followed by an insistent demand upon expectant mothers to come to the school hospital for confinement, with the result that four babies have been born there during the past year. Thus the problem of saving the Yuma Indian babies is gradually but surely being solved. Explanation other than the following statistical report for the past five years is unnecessary to show the wonderful progress made in health conditions:

	1911.	1912.	1913.	1914.	1915.
Births.....	17	14	22	26	28
Deaths.....	53	31	30	16	14

The girl and boy in school, the young woman and man out of school, and the reservation Indian woman and man have had this matter of heredity dinned into their ears, as well as all facts on sanitation and food, until the majority are taking a great interest in the future of their race—a future that should bring them back within the next century to be the same noble race of three centuries ago. But only by the combined effort of each school and agency employee can these things be accomplished.



INDIAN BABIES OF THE PONCA, OSAGE, AND OTHER WESTERN TRIBES



INDIAN BABIES FROM VARIOUS RESERVATIONS AND TRIBES



*By N. R. Wallentine, M. D.
Agency Physician, San Carlos, Ariz.*

(The following article is written with reference to the Apache Indians).



IN ATTEMPTING to write an article on "Better Indian Babies" I will say that it can all be expressed in two words, and those words are "Education" and "Hygiene."

We can never expect better babies among the Indians, in the true sense of the word, until they are educated. It may be asked why education is necessary to the health of babies. In the first place, uneducated Indian mothers do not realize the importance of fresh air and exercise for the baby, but, on the other hand,

as soon as the baby is born it is strapped to a "carrier" and is allowed to remain in the "carrier" practically all the time until it is a year old and sometimes older. Now, in order for the baby to assimilate its food properly and develop as it should, it is of prime importance that its muscles be left free, so that they can exercise and thereby consume the necessary ingredients for their proper development. All of these things are done away with when the "carrier" is used. As soon as the baby is a few days old, it is taken out in the glaring hot sun with no shade for its eyes. This sets up an acute inflammation in the eyes, which, if allowed to continue results in a hyperplasia or thickening of the lids. All these things could be averted through education.

As regards nutrition, I will say that there are a great many Indian mothers who overfeed their babies through ignorance. This is a very serious affair in a hot climate as we have here, because it practically always sets up gastro-intestinal disturbances, thus resulting in an extremely high infant mortality. Again, Indian mothers who have not enough milk will substitute almost anything they have at hand, which is often something of an indigestible nature. This is as bad as the other extreme because it produces a condition of malnutrition, leaving the baby an easy victim for the dread disease, tuberculosis.

Another thing which would tend toward better babies would be a change in their housing conditions, as they now live in "teepees" which

are mere hovels, unlighted and unventilated, but which are not impervious to storms. If we could educate the Indians to the point where they would desire dwellings similar to those in use by the whites, it would do a great deal toward eradicating many diseases now prevalent among them.

We cannot expect much advance along the line of better Indian babies until the Indians themselves are well enough educated to see the virtue of our methods.

I would say, in conclusion, that through consistent and continuous cooperation a great deal could be accomplished, because the Indians are susceptible to new methods when they see the benefit of them. Our only hope for the future, in saving the Indian babies, is a system of education which will educate in the true sense of the word, and diligent cooperation on the part of all employees in the Indian Service.



By A. C. Freeman, M. D.

Cheyenne and Arapahoe Agency, Geary, Okla.



THERE is only one hope for perpetuating the Indian people, and that is to save and develop the babies and little children.

It is said that the early Greeks used to throw their new-born babe out into the snow sometimes, and if it stood the shock and lived it was cared for. With the Indian there has seemed to be the idea that if a child was to live it would live, and if it was to die it would die anyway.

Having been contract physician in this field (Cheyenne and Arapahoe Agency) four years, I want to give my experience in this line. And the thing that impressed itself upon me as of first importance, was, and still is, to instill into their minds the idea of personal, parental responsibility.

Not yet have the Indian mothers learned to dress the baby properly with regard to climatic conditions. Four years ago it was common to see

little tots with only a cotton slip on, bare legged, toddling over the ground summer and winter (the idea being not to dress them, but to partly hide their nakedness,) coughing, snuffling, sore-eyed, and dirty; and when I have been called to prescribe for it I was expected to assume sole charge and responsibility for it.

To teach the parents that the proper care of the child (clothing, cleanliness, good food, and giving of medicine as directed) was necessary to its life and health, and that they, individually, were responsible for these things, and so for its life, was the first, and to some extent the present, task. Some rebelled against it angrily, thinking that since the Government had charge of them and theirs, the Government doctor must also do all things for them.

But gradually, little by little, there has come great improvement along this line. The little ones are being better cared for, better clothed, and more attention paid to giving them good food; though there is still too much ignorance as to what is best, and like some white folks the baby is given whatever it asks for, or seems to ask for; and when a doctor is called there is more carelessness about giving the medicines.

As a result of all this teaching there has been a very perceptible improvement in general health, and a decided lowering of the death rate, as the following statistics show:

During the first two years in this field there were.....births..	29
And of children under five years of age there were....deaths..	19
During the third year there were.....births..	12
During the third year under five years there were....deaths..	8
During the last (fourth) year there were.....births..	12
During the last (fourth) year, there were.....deaths..	6

One of the last was killed by a kick from a horse, and one died from result of spina-bifida, and one from inherited syphilis.

We have thus an increasingly hopeful outlook for the babies, and so for the Indians as a people.

By M. J. Freeman, Field Matron.

AN EFFORT has been made in our field to "save the babies." When I first came here I found it almost impossible to get them to call a physician for the baby, when often they would do so for an older person, saying that white man's medicine was too strong for an infant. They have learned differently, and I urge them to send as soon as they find baby is not well—not to wait until it may be too late.

Our babies are better bathed and dressed, with proper clothing for summer and winter, and we insist on them not taking the little ones out in bad weather.

Home and sanitary conditions are improved, the women prepare a better variety of food, using more fruit and vegetables.

Of the eight deaths under two years of age during the year just closed, all were more or less weak from birth, and two had artificial food.

We feel encouraged in the work and well repaid for the effort made.



By Fred L. McDaniel, M. D.

Physician, Pueblo Bonito School and Agency, N. Mex.



THE question which is brought up by the above title is an all-important one of a very vital problem in the study of the Indian people. The infant mortality among the Indians is exceedingly high and up to the present time no adequate methods have been brought forward to lower this mortality. It is probable that this high infant mortality results in the weeding out of the unfit and the survival of the fittest; still there are born large numbers of Indian babies who because of improper care of the infants themselves after birth, or of the mothers before and during childbirth, have died an untimely death. It is for these unfortunate babies that I make my appeal—these babies brought into the world helpless and entirely dependent upon others for their welfare, and who die from lack of adequate care or as a result of ignorant and superstitious methods of handling a newborn baby.

It is quite true that the majority of Indian babies who live and thrive do so in spite of the treatment which they usually receive at birth and immediately after. Very few mothers desire or get any medical attention whatever during their confinement, relying upon old women who take the place of midwives. It is a puzzle to any scientific medical man how so many of these women and babies survive the ordeals they are subjected to at this critical time; however after generations and generations of such methods it is possible that the Indian women have developed an immunity which protects them from the results of infection and

ignorant handling. Perhaps it is true, as we have referred to above, that among the Indian babies we have demonstrated the survival of the fittest. However, those who survive have to run the gantlet of diseases which results from lack of care and attention. They may develop scurvy or rickets, or become infected by some older member of the family suffering from tuberculosis, living in the same room, and observing no sanitary precautions, and die early of pulmonary tuberculosis; or develop a case of Pott's disease and go through life a wretched hunchback and cripple; all this because the great majority of the older Indians have not the slightest knowledge of sanitation nor sanitary precautions which must be observed if any people wish to live together in health and comfort.

We now come to the answer to the question, "How can we save the Indian babies?" The one great answer to this is, of course, *education*—education of the older Indians along the lines of health and sanitation, and the teaching of the care of children to the older girls in our Indian schools. We should have more field matrons who should visit the Indians in their homes, and with the aid of an interpreter or otherwise teach them the gospel of sanitation and care of the young. The physician should go out and at convenient places get together as many Indian families as possible and make plain, non-technical, and interesting talks to them and endeavor to make them understand that every baby born is a valuable asset to the tribe and that the utmost care should be taken to preserve its life and health; and he should teach them in the simplest terms the care of the infant, both at birth and thereafter, until the baby is able to take care of himself. We should teach them to keep the baby scrupulously clean, to feed it properly, and protect it carefully from disease. They should be taught that a baby is not made healthier and stronger by being made to endure hardships and lack of careful attention, but he is weakened thereby and made an easy victim to any infection which may come along.

Along with this propaganda of education we will need more hospitals, especially maternity hospitals. On each reservation there should be maternity hospitals, either alone or in connection with general hospitals, situated at convenient points where all Indian women might come during their confinement and receive scientific medical attention and instructions in the post-natal care of their infants. Also in connection with these hospitals there should be a small nurses' training school to which the older Indian girls from the nearest schools might go and receive a course of practical training which would enable them to go out into the homes of those women who did not receive hospital attention and handle the case in an efficient and expert manner. These young women would be materially useful in the sanitary propaganda, as they would know

better how to reach the old Indians and how to impart the knowledge which they had gained at the hospital.

It will be largely by these methods—the education of the Indians themselves in the care of their infants, and sufficient maternity hospitals on the reservation to accomodate all confinement cases, and the training of young women from our Indian schools in the conduct of an obstetrical case and the care of an infant—that we will be able to reduce the exceedingly high infant mortality among the Indians.

All this will take time, but the saving of the Indian babies is one of the most important problems dealing with the welfare of the Indian today. We are preaching the conservation of human life, for a human life even though an infant in arms is a valuable thing. These babies can be saved, and we should make every effort to bring about a condition of affairs where we will be able to stop this enormous loss of our Indian babies.



By Roland R. Cross, M. D.

Agency Physician, Pine Ridge Agency, S. Dak.



WE AS physicians in the Indian Service know from experience that the death rate among Indian children is very high. I have come to the conclusion that two-thirds of the infants who die on this reservation under one year of age die of gastro-intestinal trouble. The question naturally arises, what is the cause, prevention and treatment of this disease? The causes are: first, permitting the baby to nurse too frequently; second, bottle feeding, uncleanness. Prevention: Do not allow the baby to nurse so often—every two hours until three months old, then every three hours. Mothers should establish the above rule and not vary from it. Do not start the baby on bottle feeding except upon the advice of a competent physician. Keep the baby clean. Bathe the baby once a day. Do not allow the baby to wear a soiled napkin. Give the baby a drink every four hours of *luke warm water*, previously boiled. Don't forget to give the baby a drink. *Use a medicine dropper.*

Treatment: Furnish the physician with sufficient castor oil to give each mother a bottle and when given instruct her to give the baby a teaspoonful when she first notices its illness. I know of no better household remedy than castor oil. It is a safe, mild, and speedy cathartic for children, antiseptic to the inflamed mucous lining of the stomach and intestines. Physiologically speaking, castor oil is non-irritant until it reaches the duodenum, where it is decomposed by the pancreatic juice, setting free the ricinoleic acid which produces evacuations. It stimulates the intestinal glands and muscular coat. In one to two teaspoonful doses it produces an evacuation of the bowel in from four to six hours without pain or tenesmus, followed by a sedative effect upon the intestines. I believe if this simple preparation was placed in the hands of all Indian mothers with the proper instructions that many deaths among infants could be prevented.



*By Christina W. Paulding,
Field Matron, Nez Perce Reservation, Idaho.*



IN THE cemeteries and private burying places of the Nez Perce Indians are rows of little graves.

Some of the old women tell us that they have had many children, but all are dead. Other women have saved part of their children. In most cases, those children who died were little babies. The mothers did not know how to care for them properly. The doctors were too far away to be reached, and there was no one else to teach the mothers.

This mortality continues to a great extent among the children of the younger women—those who have been trained in the schools, and who can have the help of a doctor. But again, it is ignorance of the right way to care for the babies that helps to fill the little graves. Coupled with this ignorance is unbelief in what the mothers read, or are told, in regard to treatment different from that which they are accustomed to give their babies. They hold the customs of their mothers and grandmothers. Because all of the Indian babies they have known have been

kept close and tight on a "baby board," they keep their own that way. There is no restriction placed on the babies' diet, and there is no regularity about their sleeping time. And many other things are done just as they were in the old days.

How can these conditions be overcome? How can the babies be saved?

The Indian girls should be trained along these lines in the schools, as the white girls are being trained in many of our city schools, by object lessons, with real babies. The women who are already mothers must be reached and taught how to feed and clothe their children. They must be taught the necessity of fresh air for their lungs and bodies. They must be shown how to keep the children clean and regular in their habits. They must understand that they cannot allow symptoms of any sickness to go unheeded, and that to try to keep the little ones well is of the first importance. They must be made to believe that good care and good judgment and firmness are necessary in order to have strong, well babies. Their ambition and pride must be aroused so that they will desire to learn and practice the best ways of caring for them.

Most of the teaching of the mothers must be done in the homes. It cannot all be taught in one lesson, but must be given a little at a time as the need and the opportunity occurs.



By Mrs. M. E. Brown, Field Matron.



AS FIELD matron for the Santa Ana and Sandia Pueblos, I find many things to contend with when trying to arouse an interest in a "Better Babies" movement. Not many of the women of these pueblos have had the advantages of school training and very few speak the English language. They are progressing very slowly toward more cleanly ways of living. Naturally an Indian mother feels that she knows better than an outsider about what care should be given her child.

As a rule, these Indian mothers would make no preparation in the way of clothing for the expectant baby unless it be

swaddling clothes—colored at that. Yet when the idea of a layette is presented to the mother, she gladly does what she can afford to do in making one that is simple, inexpensive, and comfortable. Any suitable government material is also used when desired. To teach an Indian mother to use *white* clothing *only* which comes in contact with her child's body and to be clean and *sanitary* in the laundrying of the same is indeed a step forward toward "Saving the Babies."

Ventilation is rather a difficult subject to teach in a home boasting perhaps of only one or two small windows made to admit light only and a door about two sizes too small for comfortable entrance and exit. However, by winning the friendship of the "men-folks" of the family, those windows, or *that* window, can be made to admit *pure air* and the baby's swinging cradle can be hung in some corner where it will be out of the draught.

Another thing of value to induce an Indian mother to do is to nurse her child at regular intervals of time. According to her method of rearing the child, it is nursed whenever it manifests the least sign of restlessness. Then it is continually being carried around on its mother's back, or its father's or a brother's or sister's, no matter how young the latter may be. Just to let the child lie in a state of contentment when awake seems like base neglect to her. Yet she will realize in time that to cultivate a habit of *restfulness* in her child makes it stronger mentally and physically.

Indians are fatalists in their ideas about contagious diseases and the uneducated ones will do little to assist in maintaining a quarantine. One woman whose child, Candelario Sevariano, had infantile paralysis told me that the child stood near a whirlwind and inhaled some of the dust and as a result it was unable to walk and that God intended it to be so. However, the child was supplied with warm clothing, nourishing food and in time he fully recovered. The Indian Department furnishes plenty of malted milk and through the instrumentality of Dr. Day we have received liberal samples of Nestle's and Eskay's Food. Such nourishment helped little Candelario to regain his strength.

Mosquito netting is also furnished and the women now ask for it to spread over their children when asleep, showing that they feel that flies are not only annoying but a menace to health. Not a few of the men of the Pueblos have provided their homes with window screens and door screens and are paying more attention to periodical cleaning up of corrals, realizing that cleaner surroundings results in cleaner homes and—better children.

Frequent bathing of the children, and especially *daily* bathing of the face and hands, is a subject that needs constant reiteration. Towels and soap are furnished for the homes and individual towels for *diseased* members of the family if there isn't a sufficient supply of towels for all.

From a field matron's view-point, the domestic science training which an Indian girl is given in the government boarding schools is the *most essential* part of her training and I hope the time is not far away when in such domestic science courses will be included a course of special training in motherhood for the young women students. Such a course is offered in the Kansas Agricultural College and described in a November number of *The Country Gentleman*.

The saving of babies wouldn't be such a problem if such a training were given that could be adapted to Indian home life.



*By Henry R. Wheeler,
Agency Physician, Fort Hall, Idaho.*



THERE are many kinds of conservation now before the public eye, but no one of them is so important or concerns us so much as the preservation of infant lives. The subject naturally invites our most thoughtful consideration as to the most practical methods by which to obtain the best results.

We have reason to believe that the Indian babies would be as healthy as the white babies, if they had the same care and surroundings as that usually adopted for the infant in the white family. It is known that among the families of the mixed-bloods and some of the full-bloods, where better methods of living have been adopted for the care of the young, infectious diseases have lessened and infant mortality has decreased. This statement is proven by the fact that in these families recent statistics show an increase in their population.

In some localities, where a small number of the full-bloods are yet living in a primitive manner, a small tribal decline may be noted. However, this is becoming less each year and the signs of the times indicate that in a few more years the sanitary and hygienic campaign now in progress for the preservation of infant life will bring all Indian tribes up to a state of increase.

From medical literature we learn that in the large cities one infant out of every four dies before reaching the age of five years. Investigators,

in search of the cause leading to infant mortality, believe that the high death rate is partly due to the lack of useful information on the part of mothers concerning the proper care of infants. We admit that no influence for well-being of the family is of so much importance as the widespread dissemination of information pertaining to the management of the nursery. Every female, possible to become a mother or have the care of a nursery for others, should be educated in that line of conduct which contributes to growth and development, prevent infantile diseases, or hastens recovery from illness. Indifference and ignorance are the parents of failure, and there can be no intelligent procedure without a proper understanding and special information to serve as a safe guide. Herein lies one of the fundamental principles to be recognized in all human endeavor to mitigate infant mortality. In proportion as the population becomes better informed upon this subject, in that proportion may we expect better results to take place, other things being equal.

In harmony with the governmental policy of Indian education, a concerted and intensified effort is being made for the betterment of sanitation in Indian homes, the prevention of infectious diseases, and the preservation of infant life. The recognition of the fact that special training of Indian pupils along these lines is essential in developing their ability to act on their own initiative has led to a more thorough and systematic teaching of nursing and hygiene. Many training schools now have hospitals under the management of trained nurses, where classes of Indian girls can have the benefit of practical training by object lesson, which is calculated to supplement their academic work of the school room and lecture hall. In localities where women from camp accept the benefits of the hospital during confinement, the advanced class in nursing can receive training that is thorough, practical, and comprehensive.

This activity is not limited to the school alone, for camp people are constantly receiving a contribution of useful information from various sources. The Indian families are in close touch with the superintendent, missionaries, doctors, field matrons, field nurses, and the returned students. Through united effort, the Indian mother is constantly gaining a better understanding of conditions which take life or create illness in the very young.

"Saving the Babies" is now the important subject of the hour. It is the password going down the line for every sentinel in sanitary work to observe. It remains for the field workers to see to it that a practical application is made of what is learned in order that indifference or real negligence in any quarter may not obscure or hinder progress. Better results are bound to come in time, for continual effort and the accumulation of knowledge serve to benefit not only one generation but

many generations to come. Cooperation and patient endeavor throughout a large field are just beginning to bring a favorable outlook. Evolution, in civic and sanitary affairs of Indian life, is probably taking place more rapidly at the present time than is believed by many living outside of the Service. In order to convince the most skeptical concerning infantile thrift, we would like to exhibit many of the fat and pretty Indian babies seen enjoying good health in families living out here in this part of Idaho. However, their mothers believe that their girls are yet too young to be sent so far away for exhibition, so we will have to be content with sending some pictures as proof of the goods. They were taken as they could be found about the camps during my practice, and the mother of each baby is a returned student of the Bannock and Shoshoni tribes.



By Mary Doyle,

Field Matron, San Xavier Reservation, Tucson, Ariz.



IT WOULD be a great victory gained if something could be done to save the lives of the babies. It is a great pity that so many of them are lost.

In appearance, most of them seem very healthy but in reality they are not. If they take cold, it is difficult for them to get well again. The reason, I think, is that for want of proper nourishment and care they have not the vitality nor strength to resist the disease.

I think, too, if the mothers had better care and proper nourishment before the birth of the baby they would be stronger and better able to care for and nurse the baby, but for lack of food, or food that has not the proper nourishment, they soon become very much weakened, cannot nurse them, hence condensed milk—and that not always the best—and unsuitable food is given; therefore the baby must suffer the consequences, either to die in infancy, or worse still, to live and grow up puny and weak both in mind and body and inefficient and unfitted for the battle of life.

Another thing, the mothers do not realize how harmful it is for them to begin their household duties or do washing a day or two after the birth of the baby. We are endeavoring to impress on them how important it is to take proper care of themselves and their babies.

During my visit about two weeks ago a little baby of one and a half years was breathing heavily and with difficulty. When asked if he were sick, the mother said that he just had a little cold, but on examination I found that it was on the verge of pneumonia. Castor oil was given and cough medicine every two hours and linament rubbed on chest and back of lungs and in a few days it was entirely well.

We find that malted milk is very good even in cases where the baby is very sick. In several instances where the baby would not take food of any kind malted milk was tried, and it proved to be a great benefit towards saving the baby.

The first years of life are very important. They are the foundation years, and just as the stability of a building must depend largely upon the skill and care with which its foundations are laid, so health and life depend in a large measure upon the years of babyhood and the care bestowed upon them.

Let us hope that in a short time we will have solved the problem of "Saving the Baby."



By L. Beily, M. D., Manderson, S. Dak.



THE mouth of the new-born should receive an occasional washing with a boric acid solution. This should be done very carefully and gently, as the floor or the roof of the mouth will be denuded and thus invite infection.

The teeth when present should be cleaned at least once a day. Neglect of the teeth will result in caries, foul breath, pyorrhoea.

It is advisable to bathe a new-born baby at least once a day, with an additional sponge bath after each bowel movement, in order to keep its buttocks and genitals clean. The temperature of the bath for the new-born should be

from 95 to 100 degrees, lowering the temperature of the bath 5 degrees from month to month until the temperature of 75 degrees is reached. This is a tepid bath, and it can be continued during summer and winter for the first year of life. The best way to determine the temperature of a bath is by a bath thermometer, otherwise water that may feel hot to a sensitive skin may not be as warm as we imagine. In case of necessity, a good way to determine the bath temperature is by placing the elbow in the water, and if it feels warm to the elbow, we have the nearest bath temperature.

Ordinary soap may act as an irritant and produce eczema. Medicated soaps are also to be avoided unless there is an indication for a special soap in a skin disease. Castile soap is a bland soap and if used in moderation will do good.

The child's body should be thoroughly dried and powdered, especially in the folds of the skin, between the thighs, in the arm-pits, around the neck. Powder should be used very liberally, as a dry skin is less liable to develop an eczema or chafing.

Children should be comfortably clad; overheating of the body is to be avoided. The body should be well protected in winter, and very loose, light clothes should be worn in summer. In dressing an infant, due allowance must be made for perspiration and for normal exercise, namely, by permitting freedom of the limbs. Pressure is to be avoided, as this may impede the circulation. Displaced organs may result from very tight fitting bands.

The abdominal band should be worn at least three months, as this will prevent the formation of a umbilical hernia. Delicate infants and premature infants may require a supporting bandage much longer.

The infant should be given an abundance of fresh air and sunshine. If possible it should be kept in a room with a southern or southwestern exposure. It is advisable to remove the infant from the room in which it slept, and the windows opened top and bottom. After proper ventilation the windows are closed and the infant brought back.

An infant one month old should be taken out into the fresh air in summer. On rainy days, or when it snows, it is advisable to dress up the child with coat and cap as though it were to be taken into the street, and throw the windows open.

While nursing the infant the mother should always sit upright. A great many cases are on record where the mother or wet nurse have fallen asleep and smothered the infant. No infant should nurse longer than twenty minutes. If an infant nurses about thirty minutes, then it shows that the breast milk is deficient in quantity.

The infant should be nursed at regular intervals. Convenient hours for nursing are as follows:

(1) Seven nursings in 24 hours: 6 a.m., 9 a.m. 12 noon, 3 p.m., 6 p.m., at mother's bedtime, and once during the night.

(2) Five nursings in 24 hours: 6 a.m., 10 a.m., 2 p.m., 6 p.m., and 10 p.m. or later.

Cooled boiled water between feedings may be offered, especially during hot weather.

The proper time to wean a baby is at the end of the first year. It is dangerous to wean a young baby. Weaning should be done gradually by replacing one breast feeding at a time with a bottle feeding. It requires several weeks for weaning.



*By Mrs. G. Kleimer,
Field Matron, Red Moon Agency, Hammon, Okla.*



WHEN we see the Indian mother tenderly watching over and caring for her baby, we are convinced that she dearly loves it. Realizing this, we are anxious to assist her in every way to give it the proper care. We know that adhering to old customs has kept her from doing the right and the best thing for her baby, and we must try to show her her mistakes.

Cleanliness is one of the first requisites in caring for a baby and keeping it well and happy. Where we consider a bath an absolute necessity, the method of wiping off the skin and applying powder is used by the Indian mother. She is afraid of using water and soap freely, as the baby might take cold. As long as the Indians lived in tepees there was reason for it, but since they are living in houses and can have a warm room there is no danger of taking cold.

Regularity in nursing goes hand in hand with cleanliness. The Indian baby does not cry so much from lack of food as it does from overfeeding. It is entirely the wrong way to nurse a baby every time it cries. The reasons for its crying should be investigated and looked after.

The body and limbs of a baby need freedom so they can be exercised at will, but the Indian baby-cradle does not permit this. The baby gets

overheated, and there is much danger of its taking cold when taken out of the cradle in a cool place. This is often the cause of pneumonia and other diseases, which threaten the life of the Indian baby. The Indian mother claims that the baby gets used to the cradle and does not sleep well without it. But it would be far better if it had never been used to it. After the baby has outgrown the cradle, it is often not properly clothed, especially in cold weather.

If the young Indian mother can be induced to adopt the better way in the care of her baby, much will be gained. Although we realize that it is hard for her to break away from the old customs of her mother and grandmother and take matters into her own hands, we know that the sooner she will do so the better chance her baby has to grow up to maturity.



By Martin R. Reiber, A. B., M. D., Oraibi, Ariz.



IN PRESENTING a paper on this difficult problem it is my purpose to include in a brief manner a short sketch of the living conditions of these Indians—because the life of the infant is inseparably connected with them—and to offer a few remedial suggestions.

The prenatal care of the infant among this tribe, like that of so many people not exactly of his kind, is a negligible quantity. When born, the child usually presents nevertheless a well-formed and well-nourished appearance.

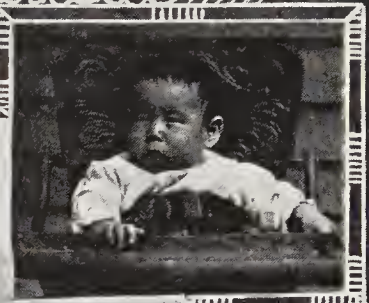
Then its troubles begin. It is soon put through a series of stunts partly of a semi-religious nature, partly merely the result of long ancestral custom. These do not, as a rule, exert any beneficial influence upon its health.

The baby is put to the breast at extremely irregular intervals or whenever it cries lustily enough, and during the rest of the time is for some months kept tightly strapped to its portable cradle and effectually covered with a multitude of dirty rags and blankets, so that it rebreaths the same cubic foot of air for hours at a time.

Such a thing as the process of weaning cannot be said to exist. A child



INDIAN BABIES OF PUEBLO AND OTHER TRIBES



INDIAN BABIES OF VARIOUS WESTERN TRIBES

is frequently offered and seen to take the breast at a time when its mother has well passed the mid-period of another pregnancy.

The Hopi parent is likewise seldom seen to refuse a child anything it wants, especially in the form of eatables. Consequently, it has repeatedly been my experience to see infants scarcely past their first half-year of life offered the staple diet of every Hopi home, a diet for which it had not the necessary digestive apparatus.

The living quarters and conditions of life of this Indian are not such as would be conducive to the health of his infant, and consequently the death rate is extremely high. Like the entire family the infant reposes only on blankets or sheep-pelts on a bare, hard floor of clay. The house, consisting usually of one room, necessitates its occupancy by the entire family day and night; a door or window is seldom kept open even in the mildest weather; remnants of foodstuffs, despite the urgent requests of field matrons, often litter the floor; facilities for the disposal of garbage and excrementitious matter are deplorably inadequate, and moreover the Hopi frequently does not take kindly to any suggestions that might remedy the situation.

Vermin, flies, and other pests abound in the villages under my jurisdiction at appropriate seasons, and I have repeatedly seen the unprotected infant on such occasions literally covered with a swarm of troublesome flies while the mother, busy grinding corn, placidly watched the performance.

The water supply is inadequate, because it usually has to be carried a mile or more on the backs of the women or burros, and is often used for culinary and other purposes when alive with various larvæ and otherwise absolutely unfit for human consumption; but still the average Hopi refuses to come off the mesa top and establish suitable living quarters nearer to his source of water supply.

This lack of sufficient water in their homes is another reason why the youngest children especially usually present such an unkempt and filthy appearance, the water on hand being just sufficient for table use, a condition not conducive to the physical well-being of the infant.

Under such conditons it is not surprising that a baby should contract tuberculosis, trachoma, and many forms of gastro-intestinal disturbances rampant among this people, and that with their tribal conservatism and unwillingness to accept any medical assistance, either of a prophylactic, hygienic, or actual remedial nature, which does not conform to Hopi usage and custom, the death rate among their children should be very high indeed.

Remedial measures to be effective with this people must, in my opinion, not savor of coercion, but are probably best offered as a matter of ordinary routine work and carried out with infinite patience and

perserverance, slowly educating this Indian to see for himself the advantages of a different and more sanitary mode of existence.

As regards the infant specifically it would seem, as cow's milk is not obtainable, that it might be of advantage to place some form of preserved milk of quality and easily digestible cereal foods within easy reach of the parent for the use of his infant when its mother's breast-milk becomes inadequate or artifical feeding more advantageous or imperative. This does not mean that it should be distributed gratis indiscriminately, for such a favor would not be appreciated; for those who can afford it are encouraged and urged to obtain a supply. Many Indians at Oraibi are now buying such appropriate infant foods at the regular stores, but those who are positively unable to do so should have a supply distributed to them under the supervision of their respective field matron. Such provision as exists at present is totally inadequate for the existing demand, and necessitates the injudicious supplementary feeding of meat, corn, beans, peas, melons, and other indigestibles to infants absolutely unable in many instances to digest them.

Before a new dwelling be erected it should be made compulsory for the prospective builder to apply to the agency superintendent for a permit. The superintendent might then direct the nearest physician to inspect the intended location and pass on the sanitary condition of its surroundings. Every new dwelling ought to consist of at least two rooms, one to be used as a kitchen, etc., the other for sleeping quarters. Provisions should be made for adequate roofing and flooring to keep the house dry during the heavy rains, and each room should have a door and at least two windows, one opposite the other, to allow for sufficient ventilation and entrance of sunlight.

Doors, windows, beds, and bedding are probably a more primary necessity than sewing machines, other kinds of household furniture, and farming implements, and I know from experience that the bedding will usually be kept clean with the present laundry facilities if a little urging be resorted to.

These things can be issued for labor performed and will be appreciated by a certain number even now; also beds, performing the added function of keeping the people off the floor at night and providing a more suitable place to put the babies than an infected floor.

I think that this people could be persuaded to use suitable receptacles, if they were at hand or obtainable, for the disposal of their garbage and other refuse and waste, before its final burial or cremation, and every applicant for a building permit should be made also to show his plans for an efficiently protected individual outhouse for the use of his family, or at least promise to erect the same under proper supervision. This might in course of time do away with the present custom of using

any or every part of the outdoors for such a purpose, rob flies and vermin of their present excellent breeding place, and prevent indiscriminate soil or water pollution even after the Indian has been persuaded to erect his habitat nearer to his source of water supply, especially when the site of such premises is under the supervision of a competent physician-sanitarian.

By carrying out as effectually as possible the above sanitary improvements and bettering thereby the living conditions and the general health of the Indian population of this reservation, the present dangers to the health of the infant in particular will in all probability gradually disappear and the problem of saving the babies draw nearer its final solution.



*By Tassie Mary Scott,
San Carlos Indian Agency, Ariz.*



SAVING the babies among the Apaches means conscientious labor and patience on the part of the physicians, nurses, and field matrons. First, they have to combat the natural enmity of the Indians and inspire confidence, then help them to progress by instruction in sanitation and better home conditions.

The mortality among the babies here is high, due principally to the poor housing and lack of knowledge of the necessity of fresh air. During the summer months the conditions are not so bad, because the

Indians live outdoors and little in the tepees, but as the cooler weather, rains, and chill winds come they live inside, cooking, eating, and sleeping in the same tepees, and allowing no ventilation, except as the family go in and out through the low entrance.

The mothers bundle the babies into the carriers, tie them, allowing no room for the movement of the babies' lower extremities (which is necessary for muscular development, and exercise), or for the proper expansion of the abdominal muscles, necessary in respiration. They leave them so for hours, generally with a heavy blanket, through which no air can pene-

trate, covering the whole carrier. In cold weather this covering is invariably found over the carrier and the child is kept warm by its own breath, and is breathing the same foul air over and over. The babies are kept in these carriers until they are far too old, sometimes until fourteen and fifteen months, at which age they should have full use of their little legs and walking, or at least trying to.

The mothers nurse the babies until they are sometimes two years old, and the mothers' milk has deteriorated in quality until it is of little nourishment; or perhaps to the other extreme, they are weaned too early and fed on solid foods which cannot be digested. The solution to this problem is the encouragement of mothers to wean their babies at a suitable age, and care taken as to the food chosen for substitution and instruction given in its preparation. If possible, the babies should be out of the carriers except when necessary for their conveyance, dressed suitably, and given plenty of fresh air.

Considering the living conditions the mothers keep the babies clean and need no criticism but deserve praise on that score. They should have encouragement to progress and part from the customs of their ancestors in the care of their children and take on the methods of the white people.

So let this be our motto: "Fresh air, proper feeding, and patience."



*By I. Z. Stalberg, M. D.,
Agency Physician, Shoshone Agency, Wyo.*



IN THE seventh and eighteenth centuries the expectation of human life lengthened at the rate of four years in every hundred, while in the nineteenth century it increased at the rate of nine years in every hundred—over twice as rapidly.

How different will be found the statistics among Indians than those mentioned above. I have not the exact figures at hand, but from six years' observation of Indians I believe I am safe in saying that one-half of the Indian children die before they reach the age of two years.

Why is this so? Upon whom fix the blame? Upon whom fix the responsibility of so large a mortality among Indian babies?

This matter becomes even more serious when we think that at least one-half of these deaths are preventable. Blame the Government if you will, blame the physicians, nurses, and field matrons, if you must; but nevertheless the greatest responsibility rest with the Indians themselves. But under the present conditions they are unable to meet these responsibilities.

Let us consider first of all the causes of this large infant mortality. They are chiefly—

1. Cholera infantum, or summer complaint.
2. Pneumonia, or lung fever.
3. Tuberculosis, or consumption.
4. Improper care during child-birth.

Considering the cholera infantum, we will find the following causative factors for same:

Housing conditions.—To most of you who will read this the average home needs no description. A log house, with a dirt floor as a rule, and small windows which are stationary; the room is usually overheated, with no provision for ventilation whatever—no fresh air, no sunshine, no cleanliness, very little bathing, if any, and very little change in clothing. As a rule, the mother is either poorly or improperly fed, which of course has a great deal to do with the proper nourishment of the baby; and not very often does the mother pay a great deal of attention to her own hygiene, which is very necessary in the proper nourishment of the baby. At about the time when the baby reaches five or six months of age and the question is put to the mother as to how the baby is fed, the answer is not infrequently, "She eats." Patent medicines to make the baby sleep and keep it quiet also supply their share of harm.

The second cause of pneumonia is brought about also by the above named poor housing conditions. And in addition, by exposure. Let there be a fair, a feast, a ration, in fact any excuse whatever, and no matter how bad the weather, or how great the distance, the baby will be packed in the wagon and taken there.

Considering tuberculosis as a causative factor, we find the following reasons:

The marriage of tuberculars is not restricted as it should be, and consequently a child born of such Indian parentage has not the vitality that a child born of normal parents. Then again, the poor housing conditions play their great part. As a rule, some one in the family is suffering from tuberculosis of some form. And even if some family should be free from this disease, it can be depended upon to have visitors

who are suffering from this disease, and they are quite sure to leave some traces of it behind them, as they pay little or no attention to the prevention of the spread of it.

The fourth and last cause of this infant mortality, while not as great as the others, still needs some consideration. Only on rare occasions is a physician called to attend the Indian mother during child-birth. Naturally, the old Indian woman who is usually the attendant in this condition cannot give the new-born the intelligent attention required. And, in a good many instances, lives are sacrificed in this matter.

The Remedy.

Yes, what is the remedy for all this? How can such a vast problem be solved?

We must resort to the different relief measures. An immediate and a future plan of action must be resorted to. The immediate plan shall consist of saving the babies which will be born in the near future and in the next two or three years.

Also we must commence right now to develop the system which will tend to save the most babies in the future.

What the Indian Office Can Do.

1. Let there be appointed a physician who shall be stationed either in Washington or some such central location as Denver, who will have for his duties nothing but the paying attention to the vital statistics of Indian reservations. Because of the system of obtaining land for their new-born, an Indian registers his child at the agency office almost immediately. This information should at once be forwarded to the statistician named above. He in turn shall take the matter up with the agency physician, who shall either make personal visits to the new-born, or see to it that his nurses or field matrons shall make such visits on an average of once a month. The progress of the child should be communicated to this statistician, who shall advise whatever in his opinion is deemed necessary to be done for the welfare of the child.

In my opinion it is the only method by which strict observation can be had of all Indian babies.

2. Two nurses and two field matrons should be allowed each reservation for this work.

3. Circulars and pamphlets should be sent frequently to the physicians who shall see to it that they will reach the proper person. These circulars should contain all the knowledge that a mother would require in taking care of herself and her baby. These facts should be *taught* to the Indian mothers.

What the Indians Can Do.

1. The mother should keep herself in as good a physical condition as possible.

2. She should clean up both herself and her baby and her house, and also keep clean.

3. She should allow the baby plenty of fresh air and sunshine and bathing.

4. She should feed it regularly and should change its clothes regularly and often.

5. She should not use patent medicines.

All of the above can and should be done immediately.

What is the remedy for the future? This can be answered in one word, *schools*.

Surely the mode of life of the Indian does not prevent the teaching of sex hygiene in the Indian schools. In fact, I believe that Indian children are more fit to be taught sex hygiene than even white children are. A regular course in this subject should be introduced in the Indian schools at once. The entire subject bearing on motherhood and the care of babies should be taught all girls reaching the age of thirteen.

If the school children are not taught these subjects, and in addition cleanliness of their homes and prevention of disease in general, then the entire mission of the Indian school is a failure.





Little Mothers' League.

Outline of General Lectures to Be Given in Indian Schools.

GENERAL LECTURE.

The following outline is to serve as a basis for general lectures to be delivered in schools to all girls over twelve years of age. Girls under twelve years may be included if the matrons so desire, and mothers may be invited to these lectures.

It is not expected that the outline will be followed verbatim and each instructor

should present the subject in accordance with the needs and character of the audience, making it as individual as possible.

The object to be kept in mind is to make the lecture forceful, practical, and interesting, in order to enlist the cooperation of the girls in the campaign against infant mortality.

OUTLINE.

1. In New York City in 1910 there were 16,212 deaths under one year of age. In 1911 there were 15,053 deaths under one year of age, a decrease of 1,159. This was due to the education of mothers in the proper methods of baby care, and shows what may be accomplished. Thirty-two per cent of these deaths occurred in the first month of life, and 54 per cent before the babies reached the age of three months. Therefore it is necessary to begin to care for the baby properly as soon as it is born, in order that it may have a chance to live.

One death out of every five at all ages

is that of a baby under one year of age.

One death out of every three at all ages is that of a child under five years of age.

Sixty per cent of these deaths could be prevented if the babies could receive proper care and be fed properly.

During the summer months as many as fifty babies die in New York City every day. The summer is the most dangerous time for babies because they suffer from the heat much more than grown people do and because the milk used to feed bottle-fed babies is much more likely to spoil and cause illness.

WHAT CAN BE DONE TO KEEP A BABY WELL.

(a) *Important to know how to care for babies.*

Do not take anyone's advice about this matter except a doctor's. It is easier to keep a baby well than to cure it after it is once sick.

The feeding of babies under one year of age is of particular importance.

(b) *Babies should be breast-fed if possible.*

Only one breast-fed baby dies to ten babies who are fed in other ways.

Feed the baby regularly every two hours until three months old; then every three hours.

Too much feeding is worse than too little.

Do not feed the baby because it is fretful or cries.

Give the baby cooled, boiled water several times daily, particularly in hot weather.

If the baby cannot be nursed, it should be given only fresh, sweet cow's milk mixed with the proper amount of barley water.

The proper mixture of milk and barley water should be prescribed by the doctor.

Keep the milk on ice or in a cool place.

Taste it before each feeding. If it is soured, even in the slightest degree, do not use it.

Babies under six months should not be given anything but milk and water.

After six months of age the baby may have a little beef juice and orange juice.

Never give a baby less than one year old any solid food.

Bottles and nipples must be kept clean.

(c) *Care of bottles.*

As soon as empty wash with cold water.

Thoroughly cleanse with borax and hot water (one teaspoonful borax to one pint hot water).

Keep clean bottles upside down on shelf.

Boil bottles before filling them with milk for each feeding.

(d) *Care of nipples.*

Rinse with cold water, then wash with hot water after using.

Keep in the borax water between feedings.

Rinse in boiling water before using.

(e) *Remember, if a baby is taken sick with summer complaint, vomiting, or diarrhea, stop all milk at once. Give only cooled, boiled water and send for a doctor.*

(f) *Clothing.*

Babies feel heat more than grown persons. Dress the baby lightly, particularly in hot weather. Have the clothing loose.

In hot weather a muslin slip or gauze shirt is enough.

(g) *Bathing.*

Should have a tub bath every day.

In warm weather, two or four spongings, with cool water.

(h) *Fresh air.*

Every one needs plenty of fresh air.

Babies should have plenty.

In hot weather, keep baby in coolest room in house or apartment.

Have windows open day and night.

Keep baby out of doors as much as possible.

Avoid sun. When in the sun, protect the baby's head with broad hat or parasol.

(i) *Sleep and quiet.*

Babies need quiet.

Avoid excitement.

Healthy as well as sick ones need a great deal of sleep.

Let the baby sleep on a firm bed; never on feather pillows.

Keep baby's clothing and everything about it clean.

(j) *General care.*

Do not let the baby play on the floor unless a clean sheet is spread about for it to play on.

Do not let it put anything in its mouth.

Do not give it "baby comforters" or "pacifiers."

If babies are kept cool and clean and given only the proper food they will not have the diarrheal diseases which cause so many deaths.

LITTLE MOTHERS' LEAGUES.

Last summer 20,000 girls in the public schools volunteered to help save the babies and formed little mother's leagues. If this can be done in white schools, why can it not be done in Indian Schools?

The members of these leagues learned

all about the methods to be used in the care of babies and did a great deal to help reduce the death rate.

If each girl who has a little brother or sister to take care of or knows of a baby who is not being cared for properly

would do her part to see that the simple rules for baby care were followed, there would be fewer deaths this summer.

The object of this lecture is to ask the girls in this school to form a Little Mothers League. Every girl who joins will be given a certificate of membership. After she attends four meetings she will be given an official badge. Meetings will be held every week throughout the summer and the members can learn all about how to keep babies well.

Joining the league means that a girl wishes to be helpful and have a part in the greatest service to humanity—life saving.

(Distribute pledge cards and have them signed. Give notice of time and place of first meeting.)

FIRST MEETING.

Organization:

1. Collect pledge cards.
2. Medical inspector and nurse to be respectively, honorary president and vice president.
3. Members to elect their own president and secretary.
4. The pledge cards to be given to the secretary, who is to keep them in careful order and record on each one dates of attendance.
5. Short talks by physicians on purposes of league, telling what subjects are to be taught, and how members may help.
6. Distribution of certificates..

Order of Business for All Meetings:

1. Calling of meeting to order by president.
2. Calling the roll by secretary.
3. Enrollment of new members.
4. General discussion on topics of previous lesson.
5. Ten-minute talk by physician or nurse on subject of lesson.
6. Demonstration by nurse of methods used in subject matter covered by lesson. (Note: 5 and 6 may be combined.)
7. Motion to adjourn.

Members Must be Encouraged to—

1. Keep records of daily efforts to keep babies well.
2. Perform each day some act of helpfulness.
3. Write essays on topics already studied.

LESSON I.—Growth and Development.

Weight:

Average weight of new born baby seven pounds.

Normal weight is doubled at the end of six months to fourteen pounds.

At the end of one year weighs three times as much as at birth.

Under or over weight does not mean necessarily that everything is wrong, if normal ratio of increase is maintained.

Loss of weight first few days of life. On tenth day baby should weigh as much as at birth. If the breast milk or artificial feeding is suited to baby's needs, gain will be continuous. If no gain, baby should be taken to doctor.

Baby should be weighed once each week.

Muscular Development:

At three months, baby is generally able to hold up its head; sits erect at six months, and stands with little support or alone at one year.

Do not urge baby to walk. The bones of the legs may be soft (symptom of rachitis) and bending of the bones of the legs, with permanent deformity, may result.

SPECIAL SENSES.

Sight:

In early life babies are very sensitive to light. Should be kept in a semi-dark room during first few weeks or, if taken out, should have eyes protected from strong light. Never let the sun shine directly into baby's eyes.

Hearing:

After the first few days, the baby's hearing is particularly acute. Loud or sudden noises startle it and if often repeated may cause it to become excited or lead to convulsions.

Speech:

Usually begins to talk at end of first year. By end of second year several words have been learned. Speech may be delayed but if the baby cannot talk at all at end of its second year it should be taken to a doctor.

Teeth:

The first teeth are 20 in number, ten each in the upper and lower jaw. They appear at about the following ages:

Central incisors	5 to 6 months
Lateral	7 to 8 months
First molars	12 to 16 months
Canines	14 to 16 months
Second molars	21 to 36 months

The lower set appears usually before the upper set.

Eruption of these teeth may cause the baby to be irritable. If it is sick and teething seems to be the cause, do not neglect matters but consult a doctor.

The first teeth must be taken care of. If they are lost too soon or decay, the jaw may become misshapen, and the second teeth come in crooked or decayed. (Explain how set is formed in jaw directly behind and in contact with first set. Accentuate the importance of care of the first set and explain how it may be done.)

WHAT TO NOTICE IN THE BABY.*Posture When Sleeping:*

Quiet, limbs relaxed, sleep peaceful, no tossing about.

Respiration:

Regular, easy and quiet. Baby should breathe through the nose.

Skin:

Cool, slightly moist, and of a healthy pink color. Extremities warm.

Facial Expression:

Calm, peaceful. If the baby is suffering pain, the features will contract from time to time during sleep.

LESSON II.*Bathing and Value of Water:*

Water needed internally and externally.

Internally:

Restlessness and peevishness often due to thirst. Babies feel heat and humidity more than adults do. Death is often due to heat prostration and exhaustion.

Give baby a teaspoonful of cool boiled water every hour. Wash out baby's mouth after each feeding. (Demonstrate method.)

Externally:

One or two tub baths daily in warm water.

(Explain and demonstrate method of giving tub bath. Water about 95 degrees. May be tested by mother placing elbow in water. Never use the hand for this purpose, as it is less sensitive to temperature of the water.

In summer give two or more sponge baths. (Explain and demonstrate methods of sponge bath.)

Reduces temperature of body and quiets restlessness.

Bran Baths:

For excoriated or delicate skin, particularly in summer. Good for heat rash.

Bags made of cheese cloth each containing about one pound or one pint of bran. Put bag in tub full of water, move it about and squeeze it until the water is milky white.

Mustard baths:

Only to be used if baby has a convulsion.

First Send for the Doctor.

Have water warmer than for regular bath (about 100 degrees.) Four table-spoonsful of mustard to 4 quarts of water. Do not leave baby in bath more than ten minutes.

After bathing and drying always dust skin with powder.

Powder for General Use:

Boric acid, one part.
Starch, four parts.

Powder for Excoriated Skin:

Zinc oxide, one part.
Starch, five parts.

LESSON III.

Most important. Without oxygen no growth or development. Must have fresh air day and night.

Indoors:

Give the baby the best room in the house. Have the windows open. Keep a mosquito netting over the baby during the summer. Keep the baby out of the hot kitchen.

Outdoors:

In summer the baby may be taken outdoors when it is a week old. In winter at the end of its first month if the weather is bright, dry and clear. The eyes and head must always be protected from the sun and wind. Do not take the baby out in storms or high winds. In good weather the baby should be out of doors the greater part of the day. Sleep in the open air is particularly valuable.

Keep the baby in the shade on hot days. Seek out the cool and shady spots.

Sleep and Quiet:

Normal baby sleeps greater part of time during first few weeks,—from 20 to 22 hours out of the 24. Up to six months it will sleep from 16 to 18 hours. From six months to one year of age the child should take a daily nap.

In infancy the sleep is light and the baby should be put to sleep at night in a quiet room with clean clothes, dry diapers and a satisfied appetite. By the fifth month the baby should sleep uninterruptedly from 10 p. m. without a feeding. Babies should always sleep alone.

A soap box or clothe basket makes a good bed. Fasten a barrel hoop over the bed at each end and cover with mosquito netting. (Demonstrate way of making such a crib and canopy.)

Hammock is a good bed for baby if *wide open mesh*. Place a firm, thin pillow in the hammock for the baby to lie on. Pin the hammock together over the baby (safety pins) and place mosquito netting over it.

Never have baby to sleep on soft feather pillows. Use thin firm pillows in crib (hair pillow if possible) and cover it with rubber sheeting or oilcloth. Have covering light in weight and not too warm. In summer little or no covering is required.

Keep the baby quiet.

Let it sleep alone.

Keep it cool in summer and warm in winter.

Always have clean bed clothes and nightgown.

LESSON IV.

Clothing and cleanliness:

Most babies are too warmly dressed, particularly in summer. Too much clothing interferes with the movements of the limbs, restricts respiration and causes the body to become overheated, thus lowering vitality and lessening resistance to disease, as well as predisposing to skin eruptions and making the child restless and uncomfortable.

Baby's clothing should always be clean.

Have clothes of thin, soft and light material (unstarched).

Avoid obstructing bands. Baby's limb should have freedom of motion.

Winter:

Indoors dress.—Flannel shirt, diaper, socks, abdominal binder of flannel for first three months.

Outdoors dress.—Hood, warm coat, mittens.

Summer:

Thin muslin slip, gauze shirt, diaper.

All clothes must be loose.

Demonstrate and explain different articles of dress with samples of each. Encourage girls to make these clothes if there is a baby in the family.

LESSON V.

First care of sick baby:

The baby is sick if it has—

Fever.

Vomiting.

Many bowel movements.



REPRESENTATIVE CHILDREN OF THE FLORIDA SEMINOLES

(These Indians are among the poorest and most neglected of any in the United States.)



INDIAN BABIES FROM VARIOUS RESERVATIONS AND TRIBES

Green bowel movements.
 Curdy bowel movements.
 Constipation.
 Is cross and fretful.
 Won't nurse or take the bottle.
 Has a cough.

What to do:

Stop all food immediately.
 Don't even nurse him. Give him two teaspoonfuls of castor oil.
 Give him nothing to eat or drink but cool boiled water.
 Give him a sponge bath; dress him in clean, fresh clothes and take him to the doctor.

Remember:

Stop all feeding: Give a dose of castor oil and go to the doctor.

Remember:

It is easier to keep the baby well than to cure him after he is sick.

LESSON VI.

Milk:

A mother's milk is the only natural food for a baby. Many more babies would live if they were breast fed. Mothers would save much trouble by nursing their babies for not only would the baby not be liable to have stomach or bowel trouble but there would not be the difficulty and cost of getting a proper substitute feeding.

If a mother is healthy, her milk contains just the right substances to nourish her baby, and the portion of these substances changes as the baby grows older and provides it with the proper food for its age.

If the mother cannot nurse the baby, the next best food is cow's milk.

Both human and cow's milk have the same ingredients, but they vary in amount and the milk that is suited to a calf is not suited to a human baby unless it is prepared by having other substances added to it. Changing cow's milk in this way is called "modification."

If cow's milk must be used, it is of greatest importance to see that it is absolutely pure. The milk sold from a can in gro-

cery stores is often impure and likely to make the baby sick.

Condensed milk or patented foods should never be used for infant feeding if a supply of pure cow's milk can be obtained. These foods may make the baby fat, but they do not properly nourish the baby. (If the children seem able to comprehend, the different composition of human and cow's milk may be explained to them.)

The reaction of human milk is alkaline, while that of cow's milk is slightly acid.

To modify cow's milk so that it will be as nearly as possible like human milk, we—

1. Add water to reduce the proteids. This reduces the amount of other constituents, so we—
2. Add cream to increase the fats.
3. Add milk sugar to increase the sugar.
4. Add limewater to increase the salts and to make the milk alkaline.

LESSON VII.

Size of baby's stomach:

Show chart and show why amount of food must be different at different ages.

A good rule is to give one ounce more at each feeding than the baby is months old up to six months, then as many ounces at each feeding as the baby is months old up to the time of weaning.

Regular feeding is important.

Irregular feeding and over feeding causes sickness.

Don'ts:

Don't give the baby sour milk—taste before each feeding.

Don't give the baby cold milk—test it by dropping a few drops on the wrist.

Don't give the baby any other food but milk and water.

Don't give the baby pickles, lolly pops, bacon, tea, coffee, or ice cream.

LESSON VIII.

Care of milk in the home:

Keep it Clean, Covered, and Cool (the three "C's").

Every dish or utensil that comes into

contact with the milk must be perfectly clean.

If the milk gets warm it will become sour, and the germs in it that cause sickness multiply very rapidly.

Keep flies away from the milk as well as away from the baby. Flies carry filth and disease germs.

Care of bottles:

As soon as empty, wash with cold water.

Thoroughly cleanse with borax and hot water (one teaspoonful of borax to one pint hot water).

Keep clean bottles upside down on clean shelf.

Boil bottles before filling them with milk for each feeding.

Care of nipples:

After using, rinse in cold water, then wash with hot water.

Keep them in a tumbler full of borax water between feedings.

Before using, rinse in boiling water.

Show dishes to be used in modifying milk and explain use of each.

In the home the following articles are needed:

One saucepan (for making barley water).

One strainer (for barley water).

One bowl for mixing.

One tablespoon.

One eight-ounce glass (common tumbler for measuring. (Two tablespoonfuls equals one ounce).

One funnel (pitcher may be used).

One double boiler (if possible).

LESSON VIII.

Home directions for milk modification:

Clean hands.

Clean table to work on.

All utensils scalded.

Outside of milk bottles washed with cold water before the cap is removed.

Make barley water first, if it is to be used.

After everything is ready, wash hands again.

All feedings for the day should be prepared at one time.

Demonstrate process:

1. Barley water:

Measure barley accurately according to formula; cream it in a little cold water first to avoid lumping.

2. Dissolve the milk sugar in water.

3. Add the sugar solution to the milk.

4. Add the barley water.

5. Add the lime water.

6. Fill the feeding bottle; cork them with cork or cotton.

7. Put bottles immediately in cool place.

8. Heat each bottle in a pan of hot water before giving it to the baby.

LESSON IX.

Demonstrate how to make (1) albumen water; (2) whey.

Have each child modify milk according to a simple formula.

Explain that the directions as to the proper formula for the baby must always be given by the doctor or nurse.

LESSON X.

Quiz on the subjects covered to date.

Have the members submit essays on baby care.



When Your Baby Is Sick

IF *THE* baby is sick, stop feeding it altogether. Give it water instead, and *see the doctor at once*. Do not let the neighbors tell you what to do. More babies are lost through delay in seeing the doctor and from continuing to feed them after they are sick than from any other reason.

If the doctor orders *rice water* to be added to the milk, or given alone, it should be carefully prepared.

Rice water is prepared by using a tablespoonful of rice to a cup of water. Wash the rice in cold water until clean. It should cook three hours in a double boiler. Strain off the water and use. The rice which is left is good for the older children.

Fresh air is most important for the baby in summer. Keep it out in cool, shady places as much as possible. Keep the bedroom windows wide open at night.

Do not take the baby on long excursions for the day, bringing it home late at night.

Remember, regular feeding, sleep, fresh air, care of all foods, plenty of cool boiled water to drink, clean, dry clothes to wear, cool baths, and doctor when the baby is sick, will save the baby during the summer months.

Remember, upon the health and strength of the babies the glory and greatness of our Nation depend. The babies who in a few years will be men and women, what kind will they be? Healthy and strong, or narrow-chested, dependent? Are they to be leaders among men or the reverse?

Mothers! do you realize that the health, strength, and goodness of your boys and girls are almost entirely in your hands? If your babies are brought up properly, and from babyhood are taught the principles of health, and truth, and honor, it will make us a Nation of healthy, clean men and women, with clean homes and honest hearts.



THE INDIAN HAS demonstrated his humanity and his capacity for intellectual and moral progress amid conditions not always propitious, and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do that when he comes to himself as a factor in the modern world his achievements will enrich and brighten the civilization of his native land.

CATO SELLS
Commissioner of Indian Affairs

THE RED MAN

An Illustrated Magazine Printed by Indians

APRIL 1916

CONTENTS

State Co-operation with Indian Farmers.



Why the Crow Indian Reservation
Should not be Opened.



Why Have the Seminoles of Florida Been
Continually Denied Lands in
the Everglades?



How the North American Indians and
Our Forefathers Played Football.



Molocket and Her Traps.

An Optimist

Ole Uncle Finn was a good old chap,
But he never seemed fer to care a rap,

 If the sun forgot
 To rise some day.
Just like as not

 Ole Finn would say:
"Oncommon dark, this here we're in,
But 'taint so bad as it might 'a' been."
But a big cyclone came 'long one day,
An' the town was wrecked and blowed away.

 When the storm had passed
 We stood around
 And thought at last
 Ole Finn had found
The state o' things he was buried in
About as bad as it could 'a' been.
So we dug 'im out o' the twisted wreck,
And lifted a rafter off his neck.

 He was bruised an' cut,
 And a sight to see;
 He was ruined, but
 He says, says he,
With a weak look 'round and a smashed up grin,
" 'Tain't half so bad as it might 'a' been!"
But after all, it's the likes o' Finn
Makes this world fit fer livin' in.

 When days are drear
 And skies are dark,
 It's good to hear
 Some ole cuss bark,
"Now see here son," with a cheerful grin,
" 'Tain't half so bad as it might 'a' been!"

GOOD CITIZENSHIP



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

APRIL, 1916

NUMBER 8

Contents:

WHY THE CROW RESERVATION SHOULD NOT BE OPENED—	
<i>By Robert Yellowtail</i>	262
WHY HAVE THE SEMINOLES OF FLORIDA BEEN CONTINUALLY DENIED LANDS IN THE EVERGLADES—	
<i>By Minnie-Moore Willson</i>	271
STATE COOPERATION WITH INDIANS—	
<i>By E. A. Anderson</i>	282
A LETTER FROM GENERAL PRATT	288
HOW THE NORTH AMERICAN INDIANS AND OUR FOREFATHERS PLAYED FOOTBALL—	
<i>By Parke H. Davis in Princeton Alumni Weekly</i>	290
CANADIAN INDIANS AND FUR TRADE—	
<i>By Max McD in Overland Monthly</i>	293
PENN'S TREATMENT OF THE INDIANS—	
<i>From the San Francisco Chronicle</i>	297

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OSCAR H. LIPPS, Superintendent.



KAH-BE-NUNG-WE-WAY (BEING OF FLABBY FLESH)

This old Chippewa Indian claims to be 129 years old, and he looks it. He is still apparently of sound mind, his eyes are fairly good, and until recently he could travel about alone. His home is on the Leech Lake Indian Reservation, in northern Minnesota.



THE RED MAN



Why the Crow Indian Reservation Should not Be Opened:*

By Robert Yellowtail.

(Robert Yellowtail is a full-blood Crow Indian and was educated in Government schools. After graduating from the Sherman Institute, Riverside, California, he returned to the reservation and began the improvement of his allotment. He is now a successful farmer and stock-grower and a splendid citizen. The superintendent of the Crow Indian Agency assures us that the framing, drawing up, and wording of the resolutions forming the subject matter of this article is the work of Robert Yellowtail. Could the average white farmer do a better job?—Editor.)



BE IT resolved by the Crow tribe of Indians of Montana in council held at Crow Agency, Montana, which was duly called by the Superintendent of the Crow Agency, under the direction of the Honorable Commissioner of Indian Affairs, that the members of said council in attendance from each district on the Crow Reservation, representing the Crow tribe of

Indians and speaking for themselves and on behalf of all of the members of the Crow tribe of Indians, respectfully request and petition the President of the United States, the Congress of the United States, the Honorable Secretary of the Interior, and the Honorable Commissioner of Indian Affairs to use all honorable means within their power to prevent the throwing open of the Crow Indian Reservation in Montana, or any portion thereof, for purchase and settlement by white people.

We have been informed and have reason to believe that it is the purpose and intention of certain white men residing at Hardin and Billings, Montana, and Sheridan, Wyoming, and other places adjacent to the Crow Indian Reservation to make an effort through the Congress of the United States to have thrown open said Crow Reservation to settlement and purchase by the white people, and we earnestly and vigorously protest against same and desire you to know that this reso-

*Resolution by the Crow Indians in council, duly called by authority of the Commissioner of Indian Affairs, held on November 22, 1915, at Crow Agency, Montana.

lution is a protest on the part of the tribe of Crow Indians of Montana against such opening of their reservation and voices the wishes and sentiments of practically the entire tribe of Crow Indians.

We, the Crow Indians, represent that about two years ago we were furnished with a tribal herd of cattle of upwards of 9,000 head. This herd has increased until at the present time we have about 12,500 head in said tribal herd. The individual cattle held by Crow Indians amount to at least another 3,000, so that we have at the present time between 15,000 and 16,000 head of cattle belonging to us Crow Indians. We also have several thousand horses for the intelligent propagation of which we have purchased a large number of fine registered stallions, and we need for our own use a very large portion of our range and reservation for the grazing of our herds of cattle and horses which will increase steadily in numbers from now on until we hope, within the next few years, to use all of our range for the grazing of our own cattle and other livestock, as we have large sums in the Treasury available for the additional purchase of more cattle.

We further represent that we have on the Crow Indian Reservation irrigation works which have cost the Crow tribe of Indians, not the Government, about \$1,250,000, which irrigates large tracts of lands in the valleys, and large amount of these lands are being farmed by the members of the Crow tribe of Indians, and they are increasing their farming and agricultural operations each year. This year the acreage which was in crops and the amount of crops raised have far exceeded that of any previous year. We intend to increase our farming and agricultural pursuits and want our lands and reservation to remain undisturbed. We would ask in this connection that it is nothing more than fair to permit us time enough to adapt ourselves to the new conditions forced upon us, to the new mode of living, and the new competitive methods of gaining a livelihood, the new line of reasoning, and all of these new conditions which the white man with his knowledge of things handed down from ages, and which it has taken him this length of time to master, and which he now asks us to assimilate in a fortnight.

We further represent that on the ceded portion of the Crow Reservation heretofore thrown open, lying north of our present reservation, there is still at large amount of those lands in said ceded strip which still remain unsold and undisposed of to the white people, approximately 280,000 acres still remaining unsold; that on the portion that has been sold a great many delinquencies have occurred, delaying, in many cases, payment on said lands for as long a period as two and three years. This in effect shows that most of the lands that have been ceded are not occupied by bona fide settlers but are bought by large interests and individuals for purely speculative purposes, and as a result of this

nature of buying; we, the Crow Indians, who ceded this territory in good faith, suffer because of the delay in payments for same, and we firmly believe that if the portion now intended to be opened by the people of Hardin, Billings, and Sheridan were considered, the above conditions would still exist, only upon a much larger scale, as the character of the lands to be opened are such that it is a question that bona fide settlers can make their living therefrom. The records of the Land Office show that there is approximately 600,000 acres of vacant public domain unsold and undisposed of lying adjacent to the Crow Indian Reservation, and 19,000,000 in Montana, which further shows that there is no necessity for the opening of the Crow Reservation at the present time. And we are reliably informed and know that a large amount of our ceded lands have gone into the hands of large stockmen and speculators instead of going into the hands of the homesteader and home builder as was the intention when said ceded strip was thrown open.

We further state that the grazing lands of our Crow Reservation, other than those which we are using for our own tribal herds and stock at the present time, has been leased for grazing purposes for a period of five years from February 1, 1916, the revenues derived from such leases being valuable to our tribe, and which, aside from furnishing us Crow Indians with certain moneys, furnishes funds with which to properly conduct and administer the affairs of our reservation. The fact should not be overlooked that the Crow Reservation is one of the very few reservations of the country that is maintained absolutely upon its own resources. Congress each year provides only \$6,000 by treaty for the pay of five positions upon this reservation. Aside from this, every penny that goes to defray the operative expenses of our reservation is derived from revenues that are received in the way of lease moneys, etc. In the event the opening is considered, the great amount necessary to defray these expenses, which amounts to something over \$100,000 each year, must necessarily come from Congress.

We further represent that many of our children, all of whom were born since the allotments were made on the Crow Reservation, are still to be allotted lands on said Crow Reservation, and that a large amount of other lands on said reservation will be needed for allotting children to be born to the Crow tribe of Indians, and still another great amount will be needed to allot those 400 eligible under Allotting Agent Hatchett. Thus it can be seen that when we have all received our allotments the best of our lands will have passed into the hands of Crows, leaving only a few high and barren ridges for settlement; that we need to provide for our future as to lands, our homes, our cattle and stock, our agricultural lands and grazing lands, our irrigation, and to protect our fences about our present reservation and division fences which have been constructed

at a large expense to the Crow tribe of Indians, all of which would become a total loss in case our reservation was thrown open to settlement.

We further respectfully represent that the present is no time to dispose of our lands and reservation and would not be to the best interests of the Crow tribe of Indians, for the reason that our lands would bring but a very small amount of money at the present time, nor the value thereof, but such lands will be much more valuable and bring us a much larger revenue in years to come if it then be found necessary to open our Crow Reservation.

We further state in this connection that it has been shown us here that the time has not arrived when the two peoples are ready to intermingle as one, each recognizing the other as his equal, but on the other hand, a chasm exists between the two people, evidently, because of racial feeling, the white man feeling much superior to the Indian, therefore unfit for his association, as evidenced by the fact that "Jim Crow" tables are in existence in both Hardin, Montana, and Crow Agency, Montana; that the public schools of Wyola and Lodge Grass have refused to admit Indian children who were eligible by reason of their legal status, and were shown the greatest of racial hatred. In some instances this feeling grew to such an extent that parents of these white children removed their children to public schools at other places where there were no Indians.

Surely it can not be contended from any point of reasoning that the Government, in justice to us, should longer entertain the diabolical intention of these designing politicians and land sharks and stockmen, who, while patting us on the back with one hand conceal in the other a dagger with which they intend to bleed us.

Therefore be it resolved, That for the reasons herein set forth, and others that will be advanced by our delegates, the Crow tribe of Indians in council assembled this 22nd day of November, A. D. 1915, vigorously protest against the throwing open of their Crow Indian Reservation in Montana or any part or portion thereof, and that we represent the Crow tribe of Indians and each district on the Crow Reservation, and speak for and on behalf of ourselves and the entire tribe of Crow Indians.

Be it further resolved, That we empower our chairman to select such men, as have shown themselves qualified by their progressiveness, to act in the capacity of representatives to speak for and on behalf of the tribe before the Honorable Secretary of the Interior and the Honorable Commissioner of Indian Affairs and before the different committees of Congress, and that after such selection is made we hereby agree that they and only they shall be our representatives in Washington; that if any others than those elected by this council appear in Washington or individuals through letters protest against the proceedings of

this council, we respectfully ask that the Commissioner or Secretary and the Honorable Congress of the United States refuse to accept same as being the wishes of the Crow Indians.

Be it further resolved, That a copy of this resolution be sent to the President of the United States, to the Congress of the United States, and the presiding officer of each body thereof, to the Honorable Secretary of the Interior, and the Honorable Commissioner of Indian Affairs, and we ask you and each of you to use all means within your power to prevent the throwing open of our reservation or any part thereof.

The said resolution was duly passed after being voted on as follows:

VOTES FOR.

Plenty Coos
 Charles Clawson
 Bull Dont Fall Down (thumb mark)
 Bear in the Middle (thumb mark)
 Bird Hat (thumb mark)
 Holds Enemy (thumb mark)
 Sebastian Long Bear
 James Buffalo
 Curley (thumb mark)
 White Man Runs Him (thumb mark)
 Two Leggins (thumb mark)
 Medicine Crow (thumb mark)
 Crooked Arm (thumb mark)
 Young Swallow (thumb mark)
 Dominic Old Elk
 Thomas Longtail
 Richard Cummins
 Austin Stray Calf
 Joe Child in Mouth
 Luke B. Rock
 Richard Daylight
 Fred Oldhorn
 G. Hart Thomas
 Geo. W. Hogan
 Elmer Takes Wrinkle
 Door (thumb mark)
 Sidney Blackhair
 Old Coyote (thumb mark)
 Young Yellow Wolf (thumb mark)
 Victor Singer
 Jasper Long Tail
 Charles Yarlott
 Joseph Martinez
 Peter Bompard
 Joseph Spotted Rabbit
 John Frost
 James Carpenter
 Blake Whiteman Runs Him

Iron Fork (thumb mark)
 Kills Jacob Woodtick (thumb mark)
 Strong Heart (thumb mark)
 Good Horse (thumb mark)
 Bushy Head (thumb mark)
 Shot in Nose (thumb mark)
 Old Rabbit (thumb mark)
 Looks at Ground (thumb mark)
 Puts on Antelope Cap (thumb mark)
 Albert Anderson
 Comes up Red (thumb mark)
 Stops (thumb mark)
 Left Hand (thumb mark)
 Thomas Medicinehorse
 Frank Hawk
 Top of Moccasin (thumb mark)
 Tie Crooked Arm
 Francis LaForge
 Old Horn (thumb mark)
 Billy Steel
 Louis Bompard
 The Eagle (thumb mark)
 Falls Down Old (thumb mark)
 Dont Mix (thumb mark)
 Thomas Tobacco
 Thomas Stewart
 Isaac McAllister
 Alphonsus Child in Mouth
 Thomas Big Lake
 Leo Hugs
 Leo Bad Horse
 Mattie W. Small
 George White Bear
 White Dog (thumb mark)
 Scolds Bear (thumb mark)
 Knows His Coos (thumb mark)
 Sharp Nose (thumb mark)
 Pretty Horse (thumb mark)

Frank Yarlott
 Paul Scott
 Eric Birdabove
 Hold
 Henry Russell
 Herbert Old Bear
 Frank Bethune
 Philip Ironhead
 Shield Chief (thumb mark)
 Fights Wellknown (thumb mark)
 Eagle Turns (thumb mark)
 Plenty Buffalo (thumb mark)
 Bird Wellknown (thumb mark)
 High Medicine Rock (thumb mark)
 Walks With Wolf (thumb mark)
 Other Bull (thumb mark)
 Does Everything (thumb mark)
 Bird Horse (thumb mark)
 Bird Above (thumb mark)
 Eastosh (thumb mark)
 Big Medicine (thumb mark)
 Enos Light
 Arnold Costa
 Covers His Face No. 2 (thumb mark)
 William Bends
 James Big Shoulder
 Lots of Stars (thumb mark)
 Eli Blackhawk
 Knows the Ground (thumb mark)
 Goes Together (thumb mark)
 Bear Goes to Other Ground (thumb mark)

Packs Hat (thumb mark)
 Plain Owl (thumb mark)
 Medicine Mane (thumb mark)
 Pretty Paint (thumb mark)
 Takes Enemy No. 2 (thumb mark)
 The Moon (thumb mark)
 Plenty Wing (thumb mark)
 Bright Wing (thumb mark)
 Sits Down Spotted (thumb mark)
 Plenty Hawk (thumb mark)
 No Horse (thumb mark)
 Mrs. Thomas Kent (thumb mark)
 Frank Reed
 Robert Yellowtail
 Barney Looks Back
 Harry Whiteman
 Yellow Head (thumb mark)
 Flat Dog (thumb mark)
 Snapping Dog (thumb mark)
 Shot in Hand (thumb mark)
 White Hip (thumb mark)
 Spotted Rabbit (thumb mark)
 Looks With Ears (thumb mark)
 Covered Up (thumb mark)
 Three Foretops (thumb mark)
 Coyote Runs (thumb mark)
 Barney Old Coyote
 Richard Wallace
 Holds Up (thumb mark)
 John Sit Down Spotted
 James Hill

Votes against: None.

Witnesses to all signatures and thumb marks:

Attest:

ROBT. YELLOWTAIL, *Secretary.*

RICHARD WALLACE, *Chairman.*

ROBERT YELLOWTAIL,
 FRED E. MILLER.

We, the undersigned, Richard Wallace, Chairman of the Crow Indian Council held at Crow Agency, Montana, on November 22 and 23, 1915, and Robert Yellowtail, Secretary of the said Council, do hereby certify that the above and foregoing is a true copy of the resolution passed by the said Crow Council on the 23d day of November, 1915, and that the names attached thereto have been compared with the names signed to the original resolution and that the same are correct except that the thumb mark imprint does not appear upon the copies.

RICHARD WALLACE, *Chairman.*
 ROBT. YELLOWTAIL, *Secretary.*



Why Have the Seminoles of Florida Been Continually Denied Lands in the Everglades?

By Minnie Moore Willson.



HO are the Seminoles? They are not aliens; they are not foreigners; they *are* Americans! And yet today in this great moral State of Florida, we find the Indian population broken, wounded in spirit and pauperized. The Florida Seminole is the very incarnation of the "Man Without a Country;" he is a stranger in his own land, with no refuge in sight. A great state like Florida, that seeks to better her condition and increase her sparsely peopled territory by extending to the restless world an invitation of welcome, should sound the keynote of honor and justice and look into her own hidden record, the treatment of her Everglade Indian.

Truth Should Be Unveiled.

WHY then may the truth not be known? The American people are entitled to know why Florida with her boundless, untenanted millions of acres continues to withhold from the Seminole land upon which he may place his wigwam and where with the help and cooperation of his white friends he may cease to be panic stricken and where he may be helped to a better and a happier existence.

The voting citizenry of Florida has a right to know; moreover have the Seminole not a right to know why their treaty rights have been confiscated, while they in their anguish have been ordered "Move on, move on" into other trackless wilds of the great swamp morasses?

Do we believe that the sun does not shine because we have walled up our windows? Then let us be assured that Truth has waited long enough for a place in Florida's capital, and that despite every obstacle, through cracks and crannies, like sun notes, she will enter, and history, which weighs guilt as well as innocence on her scale, will decide.

The Seminole's Treaty.

BURIED in the archives of the Seminole memory, handed down from generation to generation, is the history of the treaty of 1843. Let us draw the curtain and study this picture three-quarters of a century old. We see the American flag as it furls and unfurls over the speaker's

stand. Seminole chieftians and American officers are each in the regalia of their respective ranks. In the background may be seen the United States soldiery in friendly relation with the flower of the Seminole Nation, —a remnant of a remnant, now reduced from thousands to about one hundred patriots; this remnant of the proud old Seminoles are still unconquered and determined to remain in their beloved Florida. Under a peace compact this band agreed "to abstain from all aggression upon their white neighbors and to confine themselves to certain areas in the southern peninsula of Florida,"—*The Land of the Seminoles. The Seminoles have never broken that treaty!*

Are we as Floridans willing to wait for interference from philanthropists from other states, because we are not answering the ringing, pointed questions, "Why are the Seminoles of Florida continually denied homes in their native land—why this crime against an innocent and a helpless people?"

Governor Park Trammell's Veto.

AS IS well known, two recent legislative sessions have passed, refusing a land grant to the Seminoles.

The 1913 Legislature manipulated the chess board of the "Seminole Land Bill," with a veto by Governor Park Trammell on the very last day of the session.

The chess board of 1915 could not stand out against the petitions, the enthusiasm, yes and indignation, felt by the white citizens of Florida, and the "hand writing on the wall" in translation read as follows: "Tallahassee, May 31, 1915.—Action on Indian bill stopped today. The lands will be there still and we will try again."

There is an optimistic side to this tragic ending of the work of years, but significant and like a star shining through a clouded sky is the beaming phrase, "The lands will be there still." With the American people upholding this work of the Florida Federation of Women's Clubs, the ultimate success is certain.

With the signal fires so lighted as to touch the dynamic force of the American press, with the offer of brain and pen of America's greatest writers to sound the call to all good white citizens to help this hungry remnant of the old Seminole patriots to homes, we must know that these red children of the Glades, who have wandered thrice forty years in the wilderness of despair, will ultimately come into their rightful heritage.

Personally, allow me to say that I will never desert the cause of this gentle and kindly aboriginal race. If these 600 homeless people did not know that I have never deceived them, nor worked for any other reason than a conscientious devotion for their uplift, I would not possess the confidence with which they have honored me and which is worth more than all their coveted lands.



MRS. MINNIE-MOORE WILLSON, OF KISSIMMEE, FLA.
With her pet cranes, Bette and Dixie, and Elaw, the collie.



CROW INDIANS DEVELOPING INTO GOOD FARMERS

Again, a great state like Florida need not villify the history and lives of her native people. There is much more than money involved in the handling of this Everglade country. Florida's honor is far greater than her land possessions. The Seminole Indian is a state problem and naturally should be cared for by Florida, but since legislature after legislature denies these original owners lands, the subject will be agitated by America and when the slogan, "Why have the Seminoles been continually denied lands in the Everglades?" becomes nation-wide in its agitation and when Americans awaken to the needs of the helpless and peace-loving Seminole and to a sense of duty of patriotism, there will be something doing in the Everglade country.

Tribute to Indian Character.

IF THE American Indian were not worthy of a place in the world's history, would his memory be perpetuated by his white conquerors? As an idealistic type this 20th century is rushing to pay him a tribute.

Is there a white American who would dare to place before a Congressional body a bill for the erection of a colossal statue of the African to stand beside the Goddess of Liberty in New York Harbor?

The American Indian in bronze statue is to have this honor, and to Ex-President Taft was assigned the honor of lifting the first spadeful of soil at the dedication services.

In the Nation's Hall of Fame in the Capitol at Washington, the inventor of the Cherokee alphabet, an Indian, is honored with a place.

An Indian head is on the five-dollar bill as well as the five-cent piece. To the practical mind let us not forget that an American Indian must sign our currency before it is passed by the Treasury Department.

In military tactics the name of no greater genius adorns its pages than that of Florida's patriot, Osceola, the Seminole.

The instinctive eloquence of Coa-coo-chee, the Seminole chieftain, in his speech to our American General Worth, made him the peer of a Clay or a Calhoun, while the great Seneca Chieftain Logan delivered the most eloquent oration ever compiled in American history.

In the athletic world it took Jim Thorpe, the red skin, to bring the world's championship to America, and as this youthful red American stood before the King of Sweden, and with the Swedish ruler's hand clasping his, heard the words, "You are the most wonderful athlete in the world," all America shouted for Jim Thorpe, the world's champion.

In poetry, in romance, in legends and in folk-lore literature of America we must look to the red man.

It was by the blue waters of Ontario that Hiawatha nearly four centuries ago formulated plans for the first peace compact. Today, "Peace, Peace," is the wounded cry of the world.

The youth of America, the Boy Scouts, and the Camp Fire Girls, after looking through pages of history for a model, have taken the Indian for their hero.

Can anyone doubt the superiority of the Indian character?

We must not forget to pay a tribute to the historic women the red Americans have given to literature.

To our own Florida belongs the first romance of American history. In the life story of U-lee-lah, the Princess of Hirrihigua, is a setting for as dramatic a recital as has ever adorned the pages of literature. Florida's Indian princess is the peer of Virginia's Pocahontas, antedating the history of Lady Rebecca by almost a century. U-lee-lah, for her courage, heroism and womanly tenderness in saving the life of the only Caucasian on the southern shores of Florida, deserves a place in American annals.

To Pocahontas the glorification of saving Virginia from utter destruction is well known, and in the newest romance of American history, the first lady of the land proudly traces direct descent from the Indian Princess Pocahontas.

Can we imagine the young Indian mother Sac-a-ja-we-wa, whose guidance of the Lewis and Clarke expedition gave to the Caucasian the great Pacific slope?

The linguistic perfection of the Seminole language is sustained in the name of our rivers, lakes, and towns and gives to Florida a halo of romance greater than that possessed by any other state in the Union—a silent heritage of the aboriginal pathfinders.

From Tallahassee to the mysterious swamps of the Everglades, every few miles marks the spot where the ancestral blood of their race was spilled as they defended the land the Great Spirit had given them.

And again Florida's history is so interwoven with that of the red man that no official document is signed without her great state seal, which makes the impress of a Florida Indian with outstretched arms welcoming the white strangers from other lands and the inscription reads, "In God We Trust!"

Shall the travesty of Florida's seal be allowed while we continue to defraud the Seminole of his heritage?

The Everglade Drainage Scheme a Staggering Problem.

IN THE horoscope of Florida's firmament it takes but a cursory glance to see that in the near future the women of the state who are working for the uplift, for a moral reform in the weak places, will also be taking a firmer hold in the state's progress and will be expected to wield a strong influence in the political field as well as in the municipal and internal affairs.

For this reason, it is well to begin a study of the greatest project that has ever been attempted by any state of like population, viz: the reclamation of the great Everglades of Florida.

This subject, colossal in its magnitude, needs to be looked at from a commercial standpoint and from a moral issue.

The paramount question is, Who of this 20th century are to be the beneficiaries? Certainly not the great rank and file of the citizenship of Florida. With a state whose population consists of only 800,000 people to undertake the stupendous work of reclaiming 5,332 square miles, assuredly looks like a staggering proposition, and while the onward march of progress is the watch cry of the 20th century, there are times when a people may well pause for reflection.

Until Florida populates her millions of tillable and untenated acres, certainly she need not reach out for the uncertain and problematical Everglades.

If this great scheme, which has been a "political football" for nearly a score of years is deserving a place in Florida's column of prosperity and will stand a test of the X-ray of honest investigation, then it should be the counsel of those friends of the Flower State to urge that a full and fair account of the works to be done be made to the citizens.

How many attractive-looking booklets containing the engineering report have been spread broadcast over the country? How many newspapers have been furnished with condensed reports of this daring drainage scheme? Are the people not entitled to know as much of their phase of the problem as they are to know the estimated values of the enormous vegetable crops that this El Dorado of America is likely to produce, say twenty years hence, or perchance will produce on some experimental farm?

The subject of the reclamation of this, "The Least Known Wilderness of America," has extended far beyond the boundaries of Florida and is now a theme of nation-wide discussion, and our hundred thousand purchasers of submerged and unsurveyed lands are waiting with much patience for the answer to the riddle of the ever-silent sphinx of the Okeechobee country, which alone holds fast the key to this Egypt of America.

High Ways and Water Ways.

IN every state of the Union men and women are united in one effort and this is to beautify and protect natural scenery and to preserve the romance and history of their respective states. The Lincoln Highway, the Dixie Highway, National and State Parks all come in for this attention of the people. Florida's natural and romantic beauty in landscape and waterway is one of her chief attractions and has acted as a beacon light to draw thousands of visitors from all over the world, and yet today for

the grind of dollars our great Okeechobee Lake, "the place of the big waters," in Seminole dialect, has been changed from a deep, restless inland sea, like the ocean itself, to a region of shallow shoals and white, glistening sand dunes.

Must Florida continue to disturb nature's balance wheel and relinquish her world-famed Caloosahatchee River with its great navigation value, for the purpose of securing a few thousand acres?

United States Government Keeping a Watchful Eye.

IN THE great drainage scheme of the Everglades, Florida faces a peculiar delimma, which is today challenging America at large.

So interwoven is the history of the native inhabitants with that of the great 'Glade country, that to speak of the one invites the attention to the other, and it is for this reason that Florida should scrutinize closely this great drainage problem.

Broadly speaking, the Seminole Indians are the only race which could ever successfully make its home in these marshy fastnesses and these saturnine children of the swamps would take them as they are.

Moreover, Florida's Indian population is a state problem and must be handled from such a premises.

When Florida accepted the gift of the Everglade country from the National Government in 1855, she accepted the Indians as a part of the possessions. Until she is ready to repudiate her title to this grant of "swamps and overflowed land" she cannot repudiate her obligation to her Seminole population. This red race is therefore a state problem and as inhabitants of the 'Glade territory are as much a part of Florida as the land itself.

As an investigation of Everglade troubles has already been agitated, those in control who have been holding the check reins are reported to be uneasy, lest the workings of the drainage scheme go through another exposé, conducted as it was two years ago by the Federal Government.

To drain this vast aquatic jungle a stupendous amount of money must necessarily be paid out for canals; pumping stations must be provided for; a system of irrigation must be met; locks must be made to hold the water in the canals at certain seasons; the intensity of the rainfall must be considered, while dredges must be employed to keep the canals free from crumbling rock and soil as long as this southern region is inhabited. To this add cross-country ditching and lateral canals and the diking of thousands of acres, and with a drainage tax that may continue for half a century, the drainage of the Everglades becomes a problem so vast as to stagger the average mind. Of the taxes no adequate estimate can be made. Of the subterranean lakes in the heart of the Everglade section no report has ever been made. Of these impregnable barriers

to successful drainage, the silent Seminole might enlighten those most interested.

With a probable cost of \$25,000,000 or more for the purpose of draining 1,000,000 acres, all the territory that the State of Florida now owns, (the remaining acreage of this vast area of more than 5,000 square miles being in the hands of the speculators) it is little wonder that there is an ominous silence when Florida's high officials who control the Everglades are questioned as to the final outcome of the work.

Refreshing is the knowledge that comes from Secretary of War Garrison regarding the waters of Okeechobee and which settles a question much discussed last season with reference to the lowering of the lake. The United States Government cannot be bought with dollars, according to Secretary Garrison's letter, as follows, which says: "This department can be depended upon to fulfill the duty of protecting navigation which the law imposes upon it, and the level of Okeechobee shall not be lowered below a certain point."

No Alms Asked.

WHILE America is benevolently feeding the starving millions of Europe, she has not been asked to contribute a dollar towards aiding her red Americans of Florida. In making a plea for these bewildered people we only ask that they be given an American chance. No alms are asked, nothing but the lands that are theirs by the sacred rights of governmental treaty. Will the democracy of Florida allow these original owners of all the vast region of the Okeechobee country to be crushed out of existence by a handful of speculators, who say there is no land left for the Seminole—let him "make bricks without straw."

The paramount work of the hour resolves itself into the one thought, to see to it that this helpless race are provided with an abiding place, a refuge where they can work out their own destiny.

No public money has ever been appropriated to maintain insane asylums, penitentiaries, or courts of justice for this part of Florida's population. Their simple form of tribal government, erected on three pillars, "not to steal, nor lie, nor cheat," is strictly obeyed, and their moral code has caused them to stand out among all the people of the world as marvels of chastity, for the stern death penalty decreed by the council follows any breach of their unwritten law of virtue. These 600 Seminoles hiding in their swamp-hedged wigwams, adhere to the teachings of their ancestors as practiced three centuries ago.

A Seminole's Honor.

THE Seminole is proverbially truthful. Pertinent was the reply to the white hunter when he asked if it were safe to leave his gun in the wigwam. "Yes," replied the chief, "there are no white men within fifty miles of the camp."

Anxiously and carefully have we studied their form of government, knowing that they leave their money, their trinkets, and their garments in the open wigwam.

With carefully framed questions we asked of Billy Bowlegs, "Billy, your money you leave it in your wigwam. You go back to Okeechobee; money hi-e-pus (all gone); Indian steal it, then what you do?" He answered, "Me don't know." "Yes, but Billy, white man come to my house, my money steal 'em, by and by, in jail big sheriff put him. Indian all the same, bad Indian steal. What does Indian do?"

Making the points clearer, illustrating by the theft of his gun, showing him that a bad Indian from one of the other settlements might come in his absence and steal his Winchester, yet with a perfect understanding of our meaning the reply came as before, "Me don't know. Indian no take 'em,—Indian no steal."

In such a community of "Golden Rule" principles where there is no crime there can be no punishment. The endeavor to show the Seminole what Christianity stands for has been one of the most complex problems encountered; his code is to neither lie, nor steal, nor cheat, and to "think with God;" he believes in God's Son who came to make the Indians better and to prepare them for the Happy Hunting Grounds when the Great Spirit calls them hence.

From his oral lexicon, the Seminole has condensed his verdict of the pale face into one forcible, single expression, "Es-ta-had-kee, ho-lo-wagus,—lox-ee-e-jus" (white man no good—lie too much).

During Billy Bowleg's last visit when with the most reverent attitude he listened to the returning of thanks at the table, the question was put: "Billy, do Seminoles talk to God and ask Him to help them and give them food and homes?" "Munks-chay," (no) replied Billy, "no ask Him." Then as if a light dawned as to the nature of our study, he told of a hunting experience of a few weeks before, when he had acted as guide for a New York tourist. For three days the red huntsman had sought all the bayous for a deer, but deer "hi-e-pus" (all gone). "Man feel sorry 'ojus' (plenty). Night come, me wake two o'clock, moon shine bright. Me hear water laugh, me saw big echo (deer) swim across the river. My gun me take. Kill big deer. Me tell Great Spirit, me thank you. White man glad 'ojus;' he go back to New York, take big buck antlers, he say he kill big deer in Everglades."

The Seminole, like his ancient ancestors, thanks the Great Spirit for blessings received, but does not beseech favors.

Visitors from the Everglades.

THE occasional visits of the Seminoles to the doors of civilization always revives interest in the race, for through living authors one may study the life story of these people—a story dating back in its

traditions for more than three hundred years. These Indians tell of their present life, of their homes being molested, their fields taken by the white man; they tell of the dynamite blasts that shake the very pans and kettles that hang around the wigwam. The mysterious smoke of the Everglades which their legends taught them was the "breath of the Great Spirit" now fades away like the dying embers of their camp fires, as it meets the lowering smoke from the great dredges that have been brought by the pale face to take their last homes from them.

The Seminole reluctantly admits, when pressed for an answer, that "now Indians sometimes go hungry, by and by picaninnies hungry plenty me think." *Hungry in a Land Like Florida!*

National Sympathy for the Seminole.

ALL over this continent there is a growing interest in Chief Osceola's long neglected people. A few incidents of their last visit to Kissimmee may interest.

The visit was planned for Christmas week and had been the theme in the Seminole camps for many, many moons.

Of the members of the party, Billy Bowlegs as escort and friendly interpreter was most prominent, yet his endeavor to see that his friends had a good time seemed uppermost in his mind. The party of six Indians were all in neat, yet brilliant, attire to visit the white man's town, all save little eight-year old Mop-o-hat-chee, whose traveled-stained dress worried the mistress of the home, for they were all expected to attend the church Christmas tree that evening. Asking Billy if the little one had another dress, he replied, "she no got 'em; she wash her dress." I replied, "no, she is too little," but being assured that this little red-skinned tot was equal to the emergency, she was permitted to proceed with the order from Billy.

A cunning picture she made, as her long black hair fell around her shoulders and she, with nature's wash board (her tiny hands), rubbed the quaintly made dress until it was clean and ready to be dried. Taking the dress to be ironed, a glance at Mop-o-hat-chee revealed a forest child convulsed with sobs. Not understanding a word of English, she thought her only dress was being taken from her.

None of these Seminoles, except Billy Bowlegs, had ever been in the white man's home, and yet they accepted the change from the wigwam of the weird Everglades with the simplest dignity.

Only once was there any apparent curiosity evinced and this was within an hour after their arrival, when upon being called to the telephone, I looked back to see the two children peering into the room through the French window; no doubt wondering what foolish thing the mistress of the house could be doing. At another time Martha Tiger, the aged

grandmother, came close to the phone with a quizzical look, when I vaguely explained that I was "talking to the store man down town."

In Seminole history old Martha and her contemporaries antedate the American telephone, for with smoke signals and their warriors' quickness in getting news of the enemy they puzzled many an American officer in the Indian wars.

These Seminoles rode in the automobiles with the same calmness that they would do in their cypress dug-out canoes along the water courses of their saw grass homes.

Pictures from the *Geographic Magazine* and letters from the old blue back spelling book interested all of these Everglade people except old Martha Tiger, who said she "old too much."

Who shall say there is no hope for these forest people?

The hour spent at the Christmas tree will live long in the Seminole's memory and will be told over and over again to the members of the tribe, as they sit around the glowing embers of the campfire. Many small gifts were placed on the Christmas tree for these children of the 'Glades. One exclamation of delight came from the little girl when she opened her Christmas box and found a doll. The boy blew one blast on his tin horn to the delight of everyone, the white-haired grandmother enjoying it most of all.

After these demonstrations all gifts were laid away to carry back to their swamp homes, with the exceptions of beads which were brought in numbers by town friends and children. These were instantly added to the already heavy necklace of both Mop-o-hat-chee and Martha Tiger. For is not the Seminole teaching, "plenty beads, plenty good Indian women."

It is a distinct teaching of the Seminole to care for and revere old age. A word of tribute is therefore due to the filial devotion of Willson Tiger toward his feeble and aged mother. With great care he helped her up and down the steps and was always most solicitous for what the doctor thought of her condition. "What you think? Doctor tell you he make her well?" was the question after the doctor's visit.

As this visit drew near to a close and that feeling of homelikeness was apparent, when some humor might be indulged in, we suggested that Show-lod-ka, the good-looking ten-year old boy, should remain and learn to drive the automobile and "make letters" and that Mop-o-hat-chee could stay with him. These two motherless children are direct descendants of the old chieftian Tallahassee, whose grim and determined patriotism wrenched his tribe from the white man's bullets and Uncle Sam's blood hounds. These children were devoted to each other. A few minutes later the boy had vanished and little Mop-o-hat-chee sat on a chair, her feet swinging and rubbing her eyes to stay the tears. The

cause was soon learned. She had been told in her own language what had been said. "She 'fraid you keep her," the older Indian explained and the boy with the same fear had slipped off to his sleeping apartment. Love for their Everglade home has been instilled into every Seminole. They love the country bequeathed by their ancestors, this gift of the Great Spirit to his Florida children, with a love that is frenzied in its demonstration. Shall the great state of Florida deny these home-loving Seminoles their inheritance?

A Picture of a Seminole Camp.

A PICTURE of a Seminole camp ought to inspire courage and sympathy for these silent, peace-loving dwellers of the Everglades. We may see the happy wigwam homes gleaming in the red flames of the camp fires and hear the soft lullabies of the crooning mothers as they watch with careful eyes the toddling papooses as they play on the grassy sward. We see the happy turban-crowned braves move about and the dusky squaws glide in and out amid the shadows of the great live oaks. In a solitude, which Nature only reveals, this brown-skinned people live, doing no harm, seeing God in the skies and hearing him in the winds.

The laughter of the huntsman is heard and the love songs of the Seminole Minnehaha make the night beautiful.

Shall we wrest from this people all that the Great Spirit has given them?

Shall we as good Americans allow this helpless people to be crushed out of existence by a handful of speculators whose highest thought is the jingle of dollars?

If this America of ours can protect the property rights of her citizens by the unfurling of the glorious Star Spangled Banner, if she can say to the war-mad nations of Europe, "*Touch not my people*," surely she will look into her own galaxy of statehood and see the banner of her own flowery Florida besmirched with a blot that is bringing shame to her citizens and causing the country at large to look with reproach upon the political workings of the state.

With the attitude of the American people so ready to enfold with arms of charity and benevolence the weak and the oppressed of all nations, it looks very much as if this stranded red race of 600 souls in the Everglades will find enough patriotism in this land of liberty to secure to them homes upon which to earn a livelihood in the land they love so well, and speculators of the Everglades, whose fetish is the dollar mark, may yet find a checkmate in the "King's Row."



State Co-operation with Indians:*

By A. E. Anderson,

In Charge County Agent Work, Nebraska.



IN COMPILING the annual report for this State I thought perhaps the following, with reference to the work done upon the Omaha and Winnebago Indian reservations and in cooperation with the superintendents and farmers of the Indian Service, would be of special interest to you in view of the cooperative relation in force between the State Relations Service and the Office of Indian Affairs.

The two farmers of the Indian Service and the county agent have worked cooperatively in suppressing and eradicating hog cholera in Thurston County. The county agent has furnished instruments and serum to the Service farmers and has given them instruction in proper handling of the disease. He has also assisted them in vaccinating herds of hogs.

Farmers' Institutes have been held at both the Winnebago Agency and the Omaha Agency, at which State speakers were present to talk on agricultural subjects. The farmers of the Indian Service were instrumental in arranging for these meetings, which were attended by whites and Indians alike. Two meetings were held for the Indians especially, where the address of the speaker was interpreted into the Omaha language. In addition, the county agent has held meetings at a number of school houses, giving lantern lectures and addresses which were attended both by white farmers and Indian farmers.

The county agent has assisted also with the Indian fairs held on both reservations. He has been called upon to judge and explain placings of live-stock and grains.

The most important corn demonstration in the county was conducted upon Indian land leased by William Wingett. This demonstration, now of two years duration, has been to show the value of using adapted corn, and several field meetings have been held at this demonstration, when results of value could be seen. Superintendent Johnson of the Omaha Agency, as well as the farmers of the Indian Service, were present at these field meetings.

Further corn demonstration work was undertaken on the farm of Joe Payer, an Indian who is a member of the Thurston County Farmers' association. At the Thurston County Fair exhibit classes have been open

*Report made to States Relations Service, U. S. Department of Agriculture, January 24, 1916.

to the Indians where corn has been exhibited and scored. At the corn show held over the county last year a number of Indians exhibited corn and won prizes. This past year a Winnebago boy, as a member of the Boys' and Girls' Club Work, won a place in the county contest and also exhibited his corn at the State Corn Show.

Missionary Beith, of the Omaha Agency, has been giving assistance through the county agent in home economics work and in the organization of women's clubs.

The county agent has made a farm management survey within the county including some sixty farms. This work will be continued in an effort to determine the factors which affect farmers' profits. The farmers are also assisted in keeping accounts of their farm work and in keeping a record book which will be summarized at the close of the year. In this way an effort is being made to determine the factors of profitableness of farming in Thurston County. Farmers of the Indian Service have asked for copies of the record book to be used among the Indians for this same purpose. This seems a most important type of work in that it will give a fundamental basis for future improvement work most needed in Thurston County.

Previous to this year, and in accordance with the understanding reached with the superintendent of both agencies, the county agent assisted a number of renters on Indian land to check ditch washing and erosion of soil. Good work was done in this respect, and more could be done if time permitted and interest in soil conservation was more fully established.

The county agent has given advice with regard to best methods of sowing alfalfa to Indians who have called upon him at his office. He has also secured alfalfa seed for them through the Farmers' Exchange maintained by the local farmers' association.

The above work has been accomplished largely because of the aimable relations existing between the county agent and farmers' association on the one hand, and the superintendents and farmers of the Indian Service on the other hand. We feel that this relationship should continue because it can only be through the united actions of all these forces within the county that agriculture can reach the highest development. In the matter of hog-cholera control and eradication alone, it is necessary that cooperation exists to the extent that every outbreak can be properly treated and sanitary precautions taken to prevent further spread of the disease. This will necessitate close cooperation and vigilance on the part of all concerned in this agricultural improvement work.

There has been no conflict of advice or of authority, nor can there be under the present plan of work. The county agent's purpose is to lead in all forms of agricultural improvement applicable to his county. This

he does by conducting demonstrations in the best method of growing and caring for crops and live-stock upon farms in the county. His demonstrations are largely with members of the local farmers' association organized to cooperate with the county agent in agricultural improvement work. At these demonstrations, which are distributed over the entire county, meetings are held at opportune times when some lesson can be learned by farmers of the community. The county agent's work is instructive and largely so by demonstration methods. Personal assistance to farmers is also given when it is requested.

The value of methods advocated and demonstrated by the county agent can be seen by all who come in contact with that work. And those methods and practices leading to more profitable farming and conservation of the land, which are of county-wide application, are given first attention by the county agent. The field meetings at these demonstrations held from time to time are open to all.

The farmers of the Indian Service, as I understand it, give instruction to the Indians in methods of farming and also look after the execution of leases. The county agent gives advice to Indians only incidentally as they come to his office seeking specific assistance, and it is based on the policies of mutual understanding with the superintendents and Service farmers.

Since the majority of farmers on the reservation are leasing and farming Indian land, it becomes important that the cooperation mentioned above be firmly established, since any results obtained are of mutual benefit to the Indian and the farmers. The practices that are adopted tending toward the more profitable production of crops and live-stock and of conservation of the land are of value to the Indian's interest as well as to the white farmer.

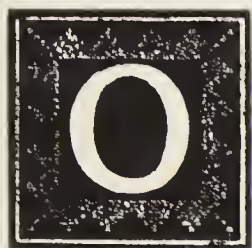
The county agent, the Thurston County Farmers' Association, and myself would welcome any suggestion which you can give, or which the Office of Indian Affairs can give toward more effective agricultural work for the county. We feel that the interest of the Indians is so large in the county that the Office of Indian Affairs should have a large voice in the determination of a program for agricultural improvement in that county. I do not know whether an agriculturist is maintained in the Office of Indian Affairs at Washington, but if there is, and if he should include Nebraska in his tours of inspection, I should be exceedingly glad to meet with him and the county agent and farmers of the Indian Service to consider a program of work which we might carry out jointly tending towards the agricultural betterment of Thurston County.

I trust this brief report of results accomplished and the plan under which this work is being conducted will inform you of the service that is being done and can be done within the county.



Molocket and Her Traps:

By Charles E. Waterman.



IN A SANDY plain in the State of Maine is an uninteresting group of buildings, too few in number to be called a village, and known to the surrounding inhabitants as Trap Corner, or "Search Acre." For a century the farms stretching across the sandy plain and fertile meadow to a small river have been occupied by white people. Before their coming it had been the site of an Abankis settlement, and this prehistoric village has been the cause of all the interest attached to Trap Corner, or whatever bustle has ever been concentrated within its narrow limits. For many years after it was settled by whites, a solitary Indian woman, the remnant of this earlier village, was continually turning up. She was to be found along the river banks, in the meadows, in the woods, and wherever found she was always hunting—hunting for no one knew what. She would appear at the houses to ask for a night's lodging, but on no account would she occupy a bed, and in the morning she would be gone. No one knew where her house was, nor how she lived. At first she caused some uneasiness—perhaps she might murder them—but at length this suspicion was quieted and she became an extraordinary and even looked-for visitor.

At the time of her first visits she was about thirty years old and rather vain of her good looks. Nothing pleased her so much as to get a peep into the white man's mirrors. She improvised mirrors of her own in the clear springs round about. Once when surprised at one of these, decking her hair with flowers and otherwise improving her appearance, she exclaimed, with something akin to tears in her eyes:

"Young Molocket once, old Molocket now!"

What this exclamation of vanity meant was long a mystery to the people of Trap Corner.

Still the continued hunting went on. One day a hunter, passing over a neighboring mountain, heard a low moaning. He could not tell whether the sound proceeded from an animal or a human being. He could not tell whether it was a cry of distress or alarm, so singular was the sound. He followed the moaning until he came to the top of the mountain, where he discovered something crouched near a large rock. Tip-toeing along he found it to be Molocket. Before her was spread a motley collection of silver and gold coins, silver spoons, bits of quartz,

and trinkets of various kinds. She was praying that the Great Spirit would restore her riches that she might ransom her long-departed lover.

This started the rumor of hidden riches and gave the vicinity the name of "Search Acre." Some were so credulous they searched about the banks of the river and in the meadows for the supposed treasure. The sly Molocket was watched. Some even went so far as to follow the Indian woman as she slowly and reverently—for the Indians believed the Great Spirit had his dwelling place on the mountain tops—climbed what has ever since been known as Molocket Mountain. Some surprised her hoarding place and observed the curious English workmanship of the trinkets and the early dates of the coins.

This hunting went on at irregular intervals for years, but people seemed no nearer the object of their search. Molocket grew wrinkled and gray and moaned more than ever when she saw her likeness, because she was no longer young. At last she fell sick. She no longer had hope of ransoming her lost lover. She dragged her weary limbs to a local practitioner, nick-named "Dr. Digeo." This man had been kind to her, and besides was a "medicine man." But Molocket could not live, and as she went down to the dark river over which she must cross to enter the Happy Hunting Ground, perhaps her lost lover and friend appeared to beckon her on. Wishing to pay "Dr. Digeo" for his kindness, and having nothing with which to do so, she made a disclosure, which stripped of its Indian idiom, is as follows:

"A little before the Revolutionary War the braves who lived on the site of Trap Corner made a successful raid into the frontier towns of Massachusetts and returned laden with spoils, which included a large amount of gold and silver coin. Their success led them to plan another raid on a larger scale, so all the males capable of bearing arms painted themselves in their most hideous manner, and bidding their wives and sweet-hearts good-by, went away on the war path. Long and anxiously the women waited, but the painted braves never returned. At last burying their treasures on the river's bank, and marking the place by a steel trap nailed to either side of a large hemlock tree, they departed to hunt up their missing men. They never found them. They wandered on, their number diminishing each day, some falling by the rifles of their implacable foes, the white man, some by disease. Some despairing, begged a home with friendly tribes. After a long wandering, Molocket returned to the site of her old home, crazed by her solitude and the intense longing of her early friends. She thought of the treasure. She could ransom her lover with it, if he could be found. So she thought about it, the idea took full possession of her crazed mind. In her absence a fire had run through the woods; the woodsman's axe had laid a portion of it low. She could not find the spot. She spent years looking for it,

growing so old she despaired of her lover's recognizing her could she find him."

It was all over now. Poor Molocket was laid at rest, and "Dr. Digeo" took up the search.

So much he hunted and so long, the crooked stories he told concerning his wanderings raised quite a scandal. Some said he had loved Molocket. Some said she had bewitched him and bequeathed to him a part of her crazy mind. Years he hunted, and, at last, like her, laid down to his last sleep. A burden was on his spirit only to be lifted by imparting the secret of Molocket to a third party.

The later generation was incredulous. They openly told the secret of "Dr. Digeo" and laughed at Molocket. Nevertheless they hunted. Their search was vain. The excitement subsided and the tale was told only around the winter fireside. Occasionally some young man would hunt a little in a shamefaced way, but with no result.

As the years passed the entire meadow was cleared of trees and waved with grass. One spring a couple of men plowing struck an old tree with the plow share, which had been buried by the silt in the water of the river in its annual spring freshets and disclosed a steel trap of quaint English make, which had been completely covered with wood in its growth. One exclamation came from both men:

"Molocket's trap!"

The tree had fallen within the memory of man. It had been a large hemlock which a hurricane had felled. The plowing was neglected. Spades were brought and the men began to dig. When the tree was exhumed and the opposite side of the trunk cut into with an axe, another trap was discovered entombed beneath thirty annual rings of wood.

The traps were exhibited in the store at the Corner and the story of Molocket revived. Hunting again became the order of the day, and nearly all the meadows adjacent to the fallen tree were dug up, but in vain. The excitement again died away, to be revived occasionally when some stranger arrived and asked to see the traps.

The farm upon which the treasure was supposed to be buried changed owners several times, and at last one of the owners suddenly became rich without showing any visible means of attaining the riches. The old story was revived, attended with the usual excitement. He had found Molocket's treasure, they said. Be that as it may, they have never been satisfied on the point, and still have irregular periods of hunting.

Trap Corner has somewhat decayed of late, as all agricultural communities have, but still commands a degree of interest not attained by neighboring "corners," but when the wind sighs through the valley in winter, shaking loose blinds, people declare it to be the moaning of Molocket's spirit and the rattling of her traps.



A Letter from General Pratt, Founder of the Carlisle Indian School.

Dear Red Man:—I have just read the article in your January number, headed, "Training Indian Girls For Efficient Home Makers." After very justly lauding the necessity for such training it says (the underscoring is mine):

"Carlisle for the first time in its history has installed such a course. We have this year built a model home cottage in which the girls get a real taste of home life for a month. Here our girls are being trained to cook over a cook stove, take care of kerosene lamps and to prepare three meals a day in the most wholesome and economical way, etc., etc."

This is a distinct challenge to Carlisle's past record. In the summer of 1880, the next year after it was established, Carlisle inaugurated and always used its own system for practically "Training Indian Girls For Efficient Home Makers" by placing its girls in the homes of some of the best home makers in the surrounding region. This system widely scattered the girls in individual homes each under the training of a selected house mother to be taught cooking and all the other arts and duties of "home making" in real homes under practical "home making" teachers. It wonderfully promoted their English speaking, was without expense to the Government and enabled the girls while learning real "home making" to earn for themselves very considerable sums of money; it helped them to form many valuable and lasting friendships with intelligent and worthy home makers among our own people and brought to their knowledge all the facts of our best American life in a practical way. It taught Americanism at first hand just as many hundreds of thousands of foreign emigrant girls learn it.

It had also the quality of continuing uninterruptedly all the opportunities of "home making" throughout their summer vacation and then was extended to considerable numbers to include attendance in winter in American schools with the citizen children of the families in which they lived. Thus they were not limited to comparing themselves with themselves but were able to compete in home and school with our race.

"Home making" is most assuredly best learned in a real home and under the personal direction of a real and successful home maker, just as farming is best learned under a real and successful farmer on a farm, where the necessity of getting a living and something more out of the farm bears upon the farmer daily; or merchandising is best learned under the tuition of a real merchant and in the best merchandising establishment.



TRUE INDIAN TYPES—TALL BULL, CHEYENNE



A GOOD TYPE OF THE DAKOTA INDIAN

At the school Carlisle early established and maintained a cooking school and utilized the girls and other school quarters for such "home making" training as was there practicable.

By your article the theoretical "cottage plan" is limited to parties within the capacity of the cottage whose occupants detailed monthly take turns in cooking and other features and must be thus frequently changed in order to apply to all the large number of girls at Carlisle, while the other plan is unlimited and can by proper management easily be made to apply to all the Indian girls in America.

In justice to Carlisle's history kindly give this the same publicity you gave the other article.

(*Editor's Note:*—The "Outing System," inaugurated and established by General Pratt at Carlisle, is still in force and there is no intention of discontinuing it, nor is there any disposition to minimize its value. The new domestic science department is simply supplementary and is carried on hand in hand with the Outing.)

The Set of the Soul.

One ship drives east, another drives west,
While the self-same breezes blow;
It's the set of the sails and not the gales
That bids them where to go.

Like the waves of the sea are the ways of fate
As we voyage along through life;
It's the set of the soul that decides the goal
And not the storm and strife.

SELECTED



How the North American Indians and Our Forefathers Played Football:

By Parke H. Davis in the Princeton Alumni Weekly.



IN THE history of football in America, what starting point could be found more pleasing to the great fraternity of football enthusiasts in this country than a game played by the original Americans prior to the coming of the Europeans? The Indian was extraordinary in his love for the arts of the athlete. Although from the point of view of sports, his name today is chiefly associated with the noble game of lacrosse, which he invented and which is commemorated by one of our cities named in its honor, and in memory of the famous stretch of sand near that city where the Indian played his greatest lacrosse games, the first American also played football in a well-specialized game, of which he also was the inventor.

Our authorities for these facts are three old English writers who have sent down to us across the chasm of three hundred years their interesting chronicles. These three fathers of the literature of sport in this country were Henry Spellman, author in 1609 of the "Relation of Virginia;" William Wood, author of "New England's Prospect" in 1634, and William Strachey, author of "The History of Travaille into Virginia," of the same period.

Goals a Mile Apart.

LIKE lacrosse, the Indian played his game of football upon the flat sands. The ball was made of leather, sewn with a thong and filled with moss. The goals were a mile and more apart. The players ordinarily

were braves of the same tribe, but upon special occasions the game would be waged between selected players of different tribes, one tribe being arrayed against another. In these tribal contests the players came to the sands arrayed in war bonnets, war paint, and full savage regalia. As the time drew near for the game to begin, bows, quivers, shields and bonnets were discarded, and the Indian, lithe and athletic, stood forth eager and alert. Before commencing play the rival players shook hands and rubbed noses in formal token of the friendliness of the fierce encounter.

And were our comrades of this primeval game without technique? Harken unto the words of William Wood: "They 'mount' the ball into the air with their naked feet. Sometimes it is swayed by the multitude." Say, you sons of college gridirons, is not this a concise description of a kick-off or a punt? And can that swaying by a multitude be aught else than a scrimmage, however crude?

Our genial reporters of three centuries ago tell us that sometimes several days were required to obtain a goal, in which event the contending teams would mark the spot where the ball lay at sundown and resume the game at that point the following day. And there was fair sportsmanship in their game, comparing the tactics of the Indians to the tactics of Englishmen, and clearly referring to tripping and hacking, says: "They never strike up one another's heels, as we do, not accomplishing that praiseworthy to purchase a goale by such an advantage." They played for stakes, did these Indians, so high that William Wood is afraid to tell the size. On this subject he says: "It would exceed the belief of many to relate the worth of one goale, wherefore it shall be nameless."

The Micmas Scalped Opponents.

A PICTURE in pronounced contrast to these friendly games is drawn by S. Hagar in the "American Anthropologists" for 1895. This writer has discovered antiquities of the game among the Micmac Indians of Canada. These Micmacs, according to Hagar, "collared each other around the neck and when hard pressed drew their scalping knives and scalped." No wonder such players, unlike their brethren in New England and Virginia, had to have the services of an umpire, and the latter, out of an abundance of caution, started play by throwing the ball between the two rival lines from a safe distance to one side. Such was the practice, according to Hagar.

Football was likewise a common form of recreation among the English Colonists, who took with them to America a knowledge of several highly specialized games prevalent at the time in England. Thus Henry Spellman tells us, concerning football in Virginia in the time of Governor Berkeley: "They use beside football playe which women

and young boys much doe playe at. They make their gooles like ours only they never fight nor pull another doone. The men playe with a littel ball lettging it falle out of their hands and striketh with the tope of his foote and he that can strike the ball farthest winnes that they play for."

Redman vs. Paleface.

IS IT not refreshing to learn that relations in sport existed between the Colonists and the Indians and that their lives were not wholly composed of warfare, massacre, and reprisals? In proof again let us refer to William Wood and read from his book: "It is most delightful to see them play, when men may view their swift footmanship, their curious tossing of the ball, their flouncing into the water, lubber-like wrestling, having no cunning at all in that kind, one English being able to beat ten Indians at football."

As the country along the Atlantic seaboard became cleared, as the stretches became more and more populated, and as opportunities for half-holiday recreations began to appear now and then in the hard toil of the pioneer, football came more and more to the fore as an outdoor game for companies of players. As in England, the ball was an inflated bladder, most frequently in its natural state, but occasionally protected by an extra leather covering, patiently sewed by some enthusiast. Although no antiquary has assembled for us a description of the methods of play, it is reasonable to assume that with the continuous arrival of emigrants from England, the types of games in America at any time during the colonial days corresponded with the types of football played in England at the same period.

With the arrival of the year of 1800, villages not only were abundant throughout New England but each village had its "green." Here the young and old assembled in leisure hours to play at bowls, the young to wrestle, their elders to watch, and frequently all able-bodied fellows to kick a football. Naturally in all such neighborly assemblages a simple game arose which consisted merely in kicking the ball across two opposite lines of "gooless." A common rule of all such games was that the ball could not be carried or batted but should be propelled only by the feet. The accidental kicking of the ball across the side boundaries necessarily required the adoption of rules for bringing the ball back upon the field of play, and these rules of course varied from village to village, according to the contour of the field, the presence of trees, fences, and other obstructions, and the ingenuity of the players.



Canadian Indians and Fur Trade:

By Max McD in Overland Monthly.

TWENTY-FIVE thousand red men are without income owing to the closing of the fur markets of Europe, and the refusal of trading companies to advance the usual "debt" of provisions for the year. The Canadian Government has made grants of money and food supplies.



IN THE early days of fur trade in Canada the posts of the fur companies depended chiefly on Indians for hunters and trappers. The prospects of good bartering, the advances of goods and provisions, and the promise of more induced the red men to go forth in large numbers for furs and hides.

What the fur trade meant in these far-away times may be gleaned from reports of the companies doing business. As early as 1784, the Northwest Company had imported supplies for a year's trade amounting to \$125,000, and by the close of the century the gross amount of goods for barter in the store houses of Montreal companies was \$600,000. In 1780, Mr. Charles Grant, in a letter to General Haldimand, stated that the fur trade, taking one year with another, was producing an annual return to Great Britain of furs of \$1,000,000.

The Hudson's Bay Company was trading in furs as early as 1670, and about 1800 the French firm of Revillon Freres entered into competition. Other smaller traders came in later, and there was keen rivalry among the companies. Spies were sometimes placed around the habitations of newcomers, and Indians and half-breeds on their way with furs were intercepted, bribed and terrorized. There was much drunkenness, quarreling, boasting, and the like among these fur traders. The union of the companies in 1821 cut adrift a large number of Indian hunters and trappers.

Some idea of the frightful slaughter of fur-bearing animals about this time is given in the following figures which represent the catch for an average season: 106,000 beavers, 32,000 martens, 11,800 mink, 17,000 musquash, and other pelts that make a total per season of not less than 184,000 skins. Hunting and trapping for the fall of 1913 and winter of 1914 proved very lucrative, the income from this source amounting to \$1,176,540 in the provinces of Canada alone. Prices for fur were on the increase, and the catch, compared with the ten years previous, had not perceptibly diminished. Muskrat fur was steadily increasing in value, and, apart from Hudson's Bay Company sales, there were 4,646,500 skins offered on the London market in March, 1913, the price paid being 50 cent per skin.

Farm products and wages earned are the only sources of income to the Indians of Canada that exceed hunting and trapping. Fishing

amounts to only about half; stock raising to about a quarter; and all other industries to about half that of the fur industry. The Indians are beginning to manifest an interest in raising of foxes for breeding purposes, but fur-farming has but reached the experimental stage.

Hudson Bay Company Breaks a Custom of Two Centuries.

WHEN the first news of war reached the Hudson's Bay Company it with the other fur companies in the far north stopped all advances to the Indians. It has been the custom of this company for two centuries to stake the Indians in the fall in the form of a "debt" of provisions, which was fixed according to the hunting abilities of the debtor. When the season opened the following year the Indians and Eskimos redeemed the debt with furs. In good years a neat balance would be left over for the Indian and his squaw, and the family reveled in new blankets and gewgaws, became possessed of more guns and traps, much powder and many balls (for they hunted with the old ball and cap guns), and grew fat from well-feeding.

With these advances cut-off, the natives were in a serious predicament and if the Government had not come to their assistance, many would actually have starved.

W. E. C. Todd, of the Carnegie Museum, Pittsburgh, spent six months last fall on the shores of James and Hudson's Bay. On his return to civilization he stated that the Indian trappers of that region were suffering to a great extent through being robbed of their fur market and shut off from supplies through the fur companies. Mr. Wilson, the Hudson's Bay Company's manager at James Bay, showed the scientist a store-house of furs, which at ordinary times would be worth \$100,000, but which at current prices could only be sold for \$17,000.

At White River the Indians were in a distressing condition. When Mr. Todd arrived in a sailing boat the natives came out in canoes to meet him, and by diverse means, mainly by pointing to their mouths, made him understand that they were badly in need of food. A white whale and some porpoise were caught later, which tided them over till a packet arrived with Government supplies. As it was, Mr. Todd's flour was confiscated and distributed among the trappers. Had it not been for the timely aid given, wholesale starvation would have prevailed, for the country bears but a minimum of meat animals.

In the territories north of Alberta and Saskatchewan, the Indians are in a very bad condition. Jack Hughes, a well known trader and trapper, has just completed a 1,000 mile "mush" with huskies from Chipewyan, north of Great Slave Lake, to Calgary, Alberta. Discussing the situation in his country, the pioneer says:

"I came out because there was nothing to do. The bottom has

dropped clear out of the fur market; in fact, there is no market for furs at all, and the trappers have been in a very bad way this winter. The Indians are in especially bad shape, as an Indian never has anything anyway, and as a rule gets very little for his furs at the stores. This year he has got practically nothing, and would have starved unless the Government had come in with supplies."

Worse Since Whites Came.

"**G**OD made the game and the fur-bearing animals for the Indian, and trade goods and money for the white man," said an old Indian recently, "and they shouldn't be fixed, for when they do, the Indian always gets the worst of it." The situation could not have been more aptly summed up. Commenting on the condition of the red man to-day, a recent writer has this to say:

"Before the white man came, the Indian lived successfully by what he gained from the chase. Then, fur gathering was merely a side line with him. With the establishing of fur posts by the white man the Indian began gradually to trap more and hunt less, depending on the proceeds from his fur, which would buy white man's grub and thus make up the deficit caused from his neglecting the hunt."

In the old days, an Indian, to buy one of the old-fashioned long-barreled rifles known as "trade guns," was required to pile up skins one upon the other until they reached in height from the butt to the end of the rifle barrel. At Fort Nelson, British Columbia, a place far in the interior, the following prices were in effect in October, 1910: Flour, 30 cents a pound; tea, \$1 a pound; bacon, 50 cents a pound; rolled oats, 50 cents; and sulphur matches, \$2 per quarter gross. At Fort Murray, much nearer civilization, 1914 prices were, per pound: Tea, \$1; flour, 20 cents; sugar, 25 cents.

Considering these prices, which are a very fair sample of prices charged to the Indians in many parts of the north, it is to be doubted whether the Indian is as well off as a trapper for the white man as he would have been by remaining an independent hunter.

Fur Values by Provinces.

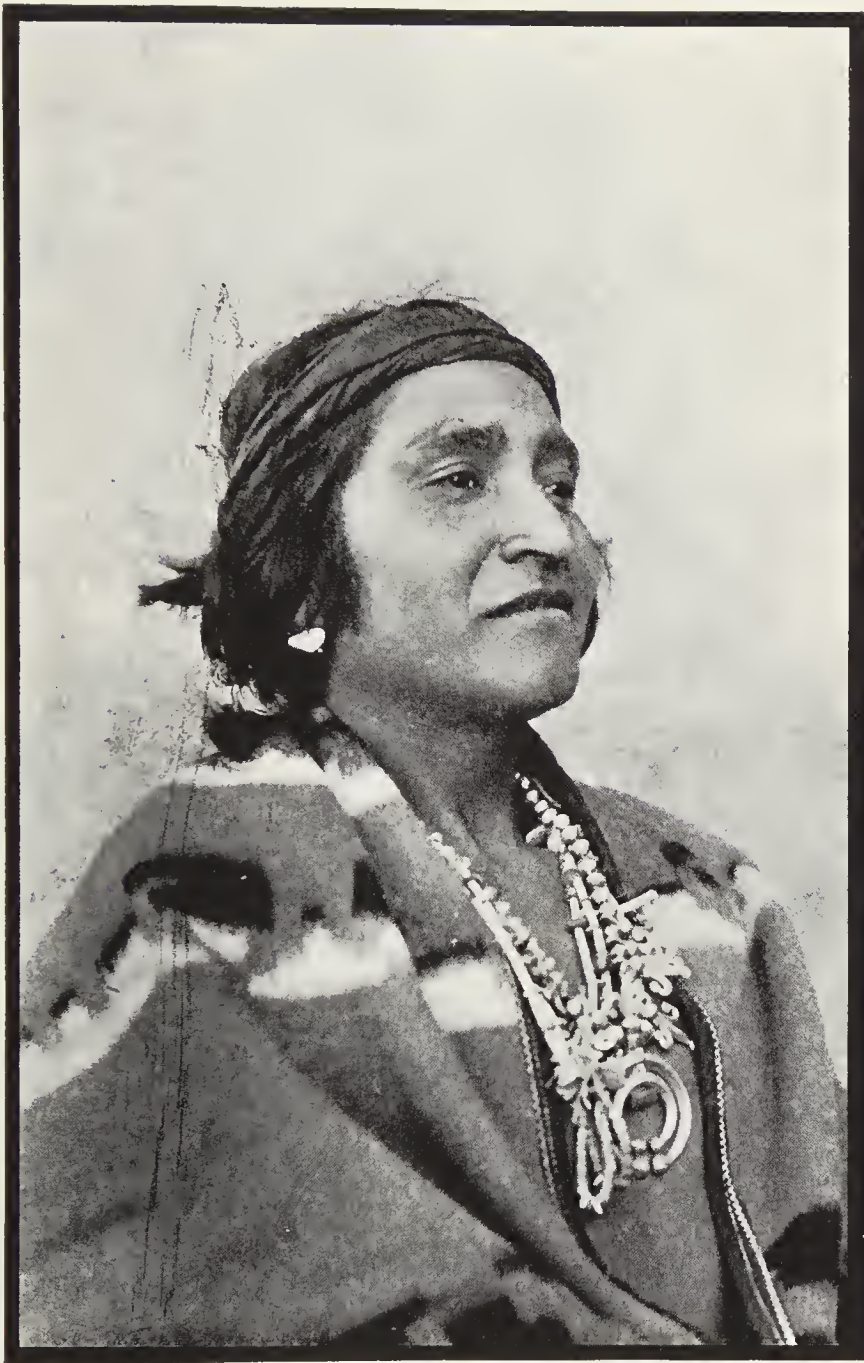
THERE are nearly 25,000 Indians in Canada engaged in hunting and trapping. Of this number about 6,000 are Indians and Eskimos in the far North outside the boundaries of the provinces. Quebec and British Columbia each have 4,660; Northern Ontario has nearly 4,000; Manitoba and Alberta, 2,000; Saskatchewan, 1,200; and the remainder are in the maritime provinces. These hunters are equipped with 10,000 shot-guns and 8,500 rifles, while the trappers are using nearly 150,000 traps of various sorts.

The total value of the fur catch for 1914 was estimated at \$1,176,540.

Manitoba led with a trade estimated at almost half a million dollars. The Indians at Norway House alone had \$333,500, and Fisher River \$62,000 from the sale of furs. Saskatchewan in its northern reaches was responsible for \$242,174, and the largest producers were the Indians at Isle la Crosse with \$65,000 credited through the sale of skins. Touchwood Hills reserve followed closely with an income of \$62,000; Onion Lake had \$42,000; Carlton, \$24,000; and Duck Lake, \$20,000. The wilds of Northern Ontario, which, however, are sparsely settled with Indian population, gave up to the red men furs valued at \$160,000. Savanne Reserve is credited with \$53,000 of this; Kenora and Fort Francis, beyond the Great Lakes near the Manitoba boundary, each had between \$25,000 and \$30,000; and Sturgeon Falls, \$16,000. The province of British Columbia, while lying largely in the Rockies, is not a large fur producer in so far as this industry affects the Indian. The total for the province is \$143,700. New Westminster Indians trapped to the value of \$30,000; Nass, of which Metlakatla is the Indian village, gleaned \$20,000 from pelts; Stuart Lake ran to \$20,000 in value; while Babine and upper Skeena produced to the worth of \$15,000. Quebec had \$116,000 in traps and chase, Bersimis and Lake St. John getting about \$44,000 each of this amount.

Figures that would accurately represent a season's fur trade among the Indians of Yukon territory, the Northwest territories, and Ungava, are not available and are not included in the total estimate of the Indian fur trade in Canada. With these outposts included, the aggregate would probably run to a million and a quarter of dollars. With these figures in one's mind it will not be difficult to realize the dire result of a dead fur market. The Department of Indian Affairs, of course, has been able to draw on a reserve or "Trust Fund" amounting to some \$7,653,000, but this is available only for treaty Indians living on reserves within the nine provinces, and \$5,000,000 of this is allotted to Ontario alone.

The circumstances which make the situation unfortunate is that the Indians most needing aid are not treaty Indians, and so, in the strict sense of the term, not wards of the Government. Provision, however, has been made for these by special grants of money and supplies distributed through agents of the Hudson's Bay Company, and other fur companies, the Royal Northwest Mounted Police, and other sources. With the passing of winter in Northern Canada, the suffering will not be as severe, and with the lakes and rivers open to navigation, food supplies will be more easily secured and transported to those in need. The Canadian Government has always made provisions for its Indian wards, and in this crisis in the experience of the red men of the guns and traps, the legislators at Ottawa have not been found wanting.



TRUE INDIAN TYPES—ZUNI, ARIZONA



TRUE INDIAN TYPES—HOPI MAN, ARIZONA



Penn's Treatment of the Indians:

From the San Francisco Chronicle.



THE methods used by William Penn, in occupying his grant in America, were in strong contrast with those practiced by other land holders who came from England. The general practice was to entirely ignore the Indian ownership when a grant in this country was to be taken up, and the new settlers not only appropriated what was granted to them by charter rights, but they would grab everything in sight. It was this method that kept the early colonists in a continuous turmoil with the Indians.

When William Penn arrived in America to occupy the land which had been allowed him by the English King in return for a debt, he was wise enough to see that the first thing necessary for him to do was to conciliate the Indians in the neighborhood, and make them his friends, and in consequence of this the Penn colony was the least disturbed of any other in America.

On the last day of August, 1682, the good ship *Welcome* left England with William Penn and about 100 other passengers on board. They reached this country on the 7th of November, and, after establishing themselves along the Delaware they laid out Philadelphia, and in doing so showed every consideration for the red men of the vicinity to win at least their respect if not their favor.

One of Penn's fixed purposes was to allow no land to be occupied until the consent of the Indians had been secured. The emigrants who had come and those who were coming needed land, and so, at noon of an uncertain day, fixed by some as in November, 1682, and by others as the 23d of June, 1683, Penn met the leading chiefs beneath the branches of an old elm tree at Shackamaxon, much used for Indian council, the name Shackamaxon meaning in the language of the tribe, "the place of kings."

It is stated that then and there Penn bought Indian lands, and that with the transfer went certain verbal agreements. About two months later Penn wrote: "When the purchase was agreed, great promises passed between us, of kindness and good neighborhood, and that the English and Indians must live in love as long as the sun gave light."

A century later a famous artist, Benjamin West, painted a picture that represented the affair as a formal function, instead of as an ordinary business transaction. The unique feature of the incident is that the agreement made that day was faithfully kept for sixty years. Voltaire

pronounces Penn's treaty "the only league between the aborigines and the Christians which was never sworn to and never broken."

The great elm of Shackamaxon was blown down in 1810, and today a handsome monument marks its site, containing the words: "Treaty ground of William Penn and the Indian nation, 1682. Unbroken Faith." The treaty was probably made with the Lenni Lenape or Delaware tribes, and some of the Susquehanna Indians.

Tradition has it that Penn went to the council in a barge and wore a blue sash. A belt of wampum has come from the Penn family which, it is claimed, was presented to the proprietary on that occasion. The great Indian chief, Tamanend or Tammany, is said to have been chief spokesman on this occasion, and there are papers extant in which his dress and the emblems he wore are accurately described.

In his letter of August 16, 1683, to the Society of Free Traders, Penn, writing from Philadelphia about the Indians, whose habits and language he had been studying closely in the course of a tour among them, described minutely the conduct of the Indian council. "I have had occasion to be in council with them upon treaties for land and to adjust the terms of trade."

He further wrote, although not naming the location, but which fits in every way the Shackamaxon meeting: "Every king hath his council, and that consists of all the old and wise men of his nation, which perhaps, is two hundred people. Their order is thus: The king sits in the middle of a half moon and has his council, the old and wise, on either hand. Behind them a little distance, sit the younger fry, in the same figure."

Although Penn had paid King Charles for the province, he recognized Indian ownership, and purchased from them all the land he acquired, paying a price which, while not large by modern standards, was more than was paid in other colonies. Penn not only made promises to the Indians, but kept them, and not only in the acquiring of land, but Penn insisted that wrongdoers to the Indians should be treated as though their crimes had been directed against fellow-settlers, and that Indian criminals should be proceeded against before magistrates as though they were whites.



The wise and active conquer difficulties
By daring to attempt them: sloth and folly
Shiver and shrink at sight of toil and danger
And make the impossibility they fear.

Rowe.



Conscious Activity



IT IS the destiny and life work of all things to unfold their essence, to reveal God in their external being.

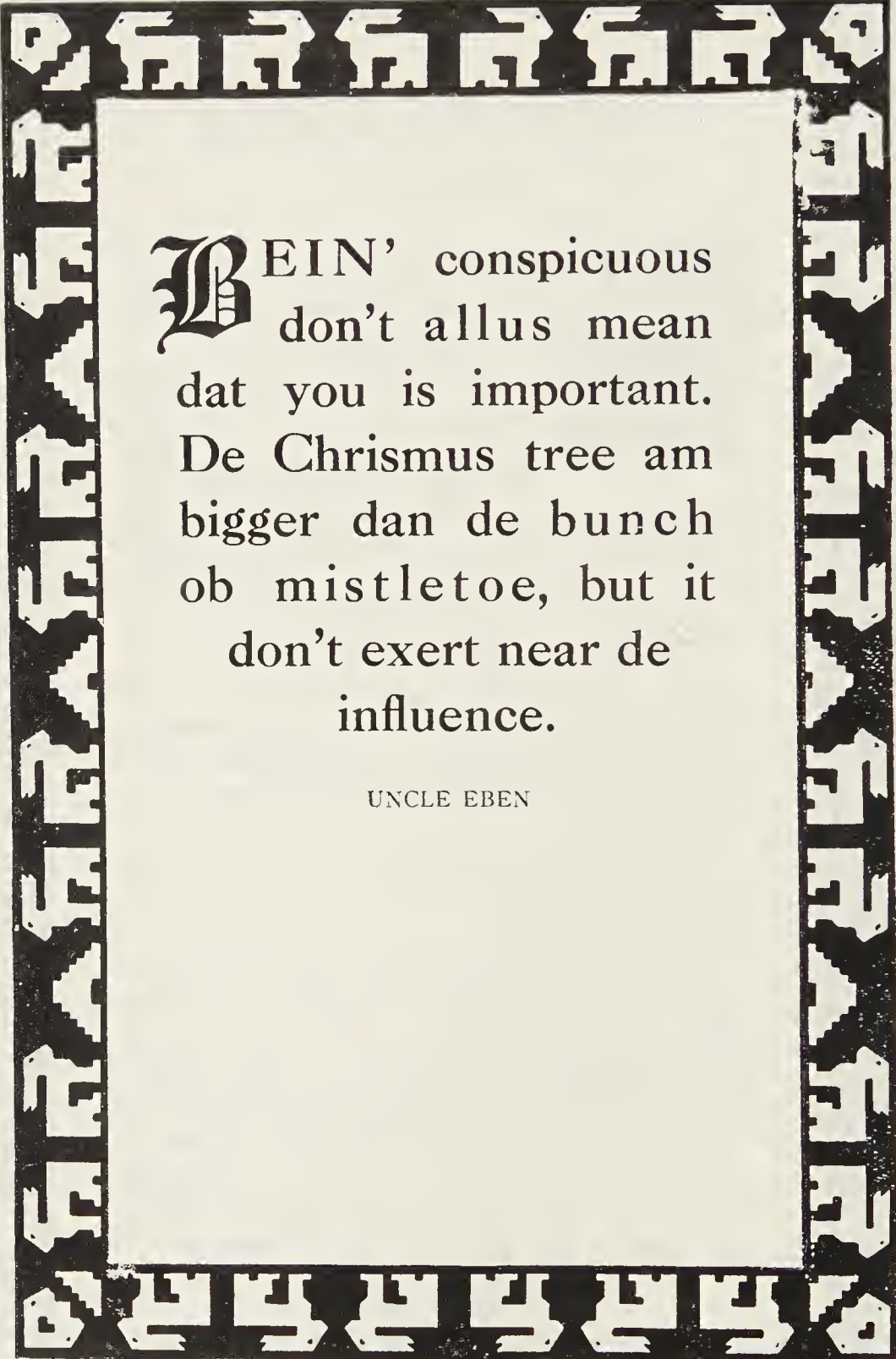
By education the divine essence of man, his spiritual nature, should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to an independent representation of the principle in his life.

Education should lead man to see and know the divine, spiritual, and eternal principle which animates nature, and is permanently manifested in nature. Only spiritual striving, living perfection, is to be held fast as an ideal.

The highest eternally perfect life would have each human being develop from within, *Self-Active* and free.

God created man in his own image; therefore man should create and bring forth like God. The spirit of man should hover over the shapeless, and move it that it may take shape and form, a distinct being and life of its own. This is the highest meaning of creative activity. We become godlike in diligence and industry, in working and doing; we give body to spirit and form to thought.

FRIEDRICH FROEBEL



BEIN' conspicuous
don't allus mean
dat you is important.
De Chrismus tree am
bigger dan de bunch
ob mistletoe, but it
don't exert near de
influence.

UNCLE EBEN

THE RED MAN

An Illustrated Magazine Printed by Indians

MAY 1916

CONTENTS

Allaquipa



Lace Making Among the Pueblos



Putting the Indian on His Feet



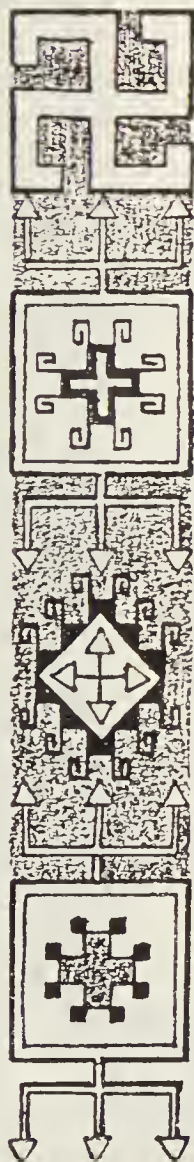
Is a College Education Necessary to
Success



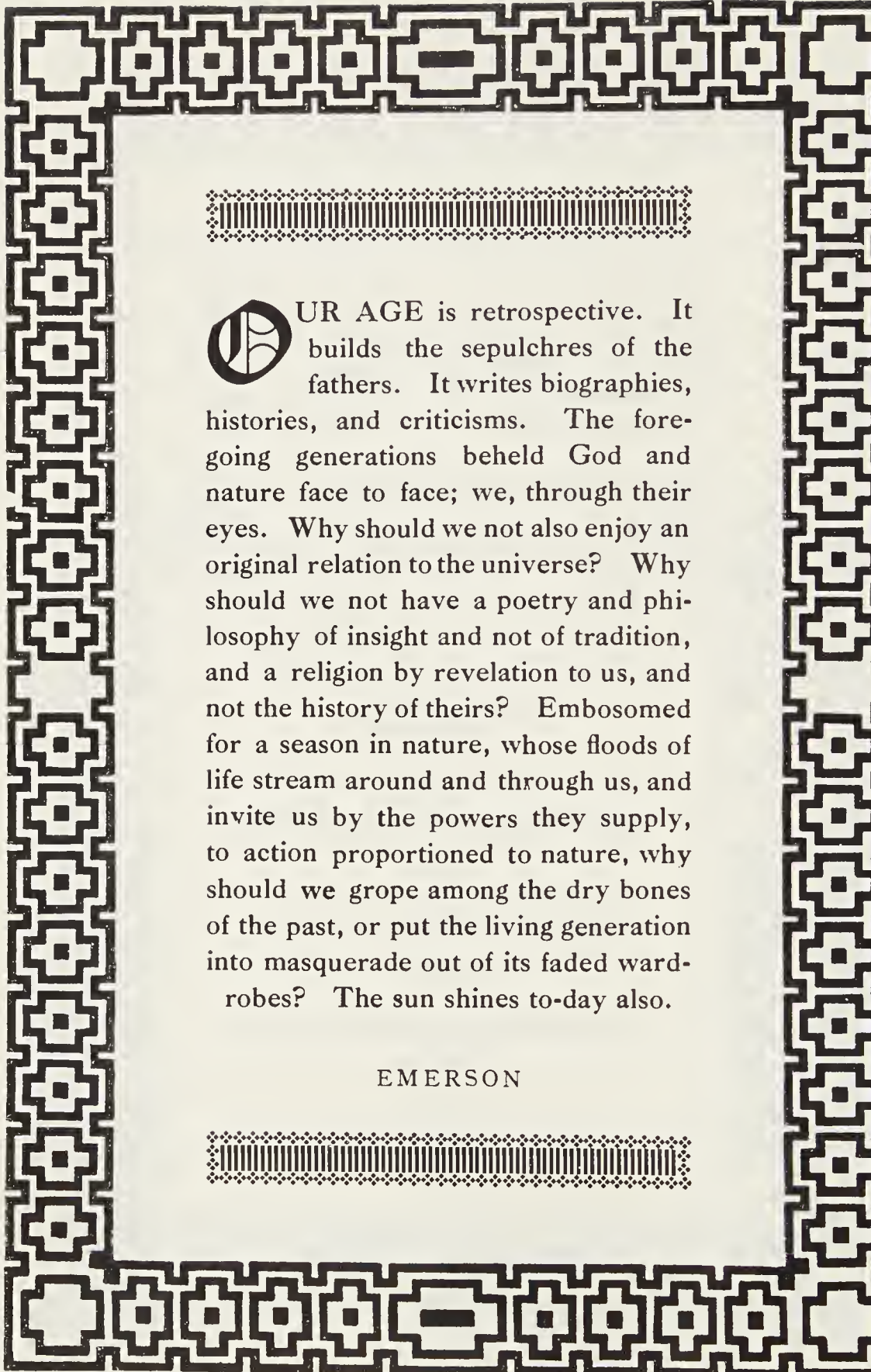


The Seminoles of Florida



The Capture of Geronimo





OUR AGE is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticisms. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should we not also enjoy an original relation to the universe? Why should we not have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobes? The sun shines to-day also.

EMERSON





A magazine issued in the interest
of the Native American

The Red Man

VOLUME 8

MAY, 1916

NUMBER 9

Contents:

ALLAQUIPPA—

By George P. Donehoo, D. D. - - - 301

RESOLUTIONS ON THE SEMINOLES OF FLORIDA - 306

LACE MAKING AMONG THE PUEBLO INDIANS—

By Mabel E. Brown, U. S. Field Matron - 307

PUTTING THE INDIAN UPON HIS FEET—

*By Francis E. Leupp, Ex-Commissioner of Indian
Affairs, in New York Evening Post* - - 309

IS A COLLEGE EDUCATION NECESSARY TO SUCCESS?—

By Lloyd Bruce Mitchell - - - 313

THE SEMINOLES OF FLORIDA—

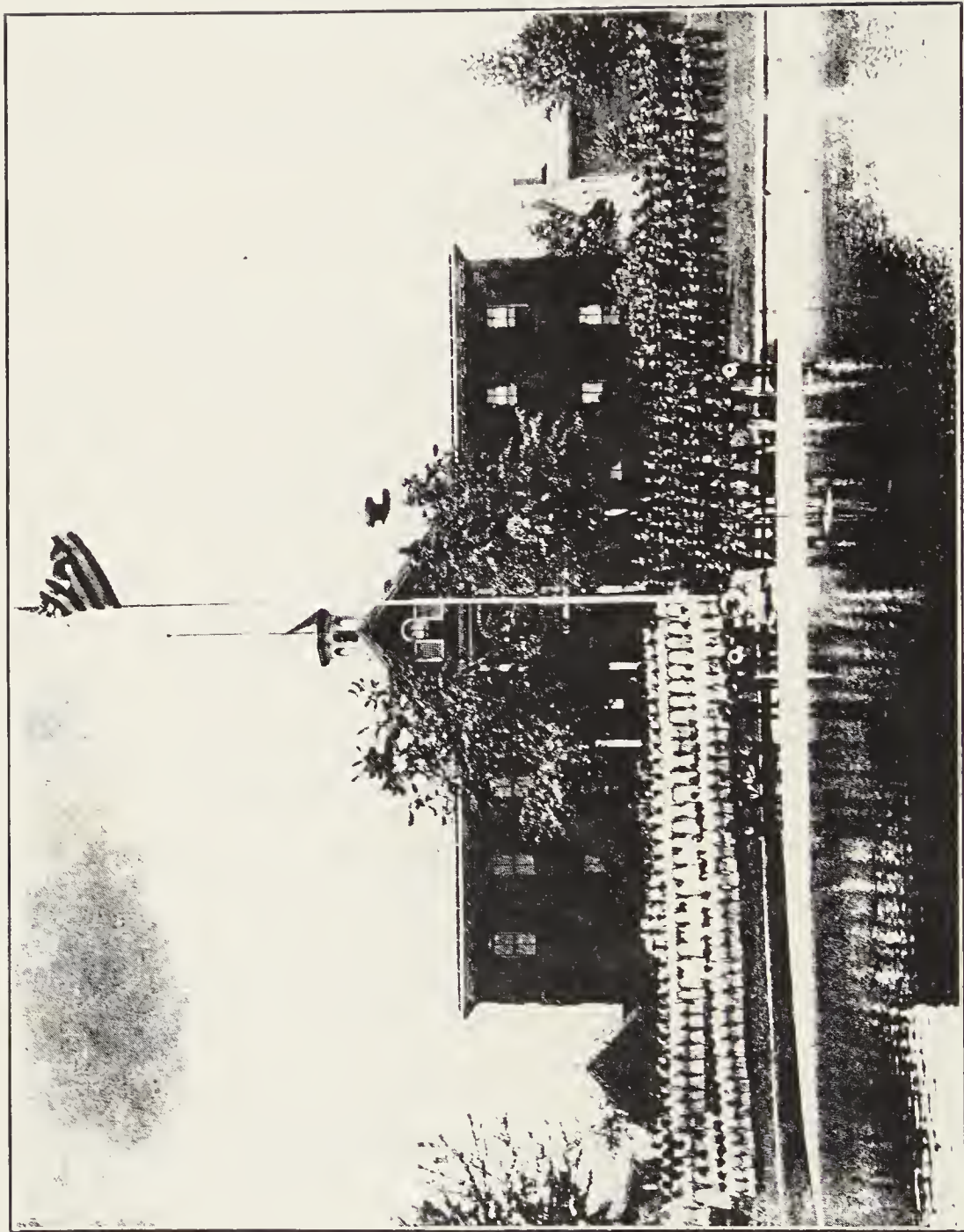
From the Savannah News - - - 323

THE CAPTURE OF GERONIMO—

From the New York Times - - - 327

POEM—A MEMORY SYSTEM - - - - 334

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DRESS PARADE.—MT. PLEASANT INDIAN SCHOOL, MICHIGAN



THE RED MAN



Allaquippa:

By George P. Donehoo, D. D.



THE first Indian legend and tradition which the author of this sketch remembers of having heard in his early childhood concerned the life of "Queen Allaquippa," as she is popularly called. I can remember going to the top of the Indian mound, below the mouth of Chartiers Creek, on the Ohio below Pittsburgh, and,

looking over one of the most beautiful river views in America, thinking of the days when the canoes of the Seneca glided down the waters of the "Beautiful River" past the village where lived this Indian woman, whose real history has been interwoven with many strange and contradictory traditions. That summit of McKees Rocks has seen many strange things take place on the waters of the Ohio. It once was the burial place of the long-departed builders of the earthen mounds along the Ohio River. Today it looks down upon a vast industrial city of mills and work-shops.

In the long ago, before the white man drove the canoe of the red man from the Ohio River, Allaquippa lived at the mouth of Chartiers Creek, once called Allaquippa's River. The island in the Ohio opposite this site was also called Allaquippa's Island. Her name is preserved in the records of nearly every white traveler to the Ohio previous to the capture of Fort Duquesne. She was called by nearly all of these early traders and explorers "Queen" Allaquippa. There were no Indian "queens," as there were no Indian princesses. She was an Indian sachem of a small company of Seneca, and probably a few Delaware, who resided in her village.

Allaquippa was, beyond all doubt, a Seneca, and not a Delaware or a Mohawk, as is often stated. Conrad Weiser says so, and that ought to settle it, as Weiser was a Mohawk by adoption, and if there was any student of Indians in these early days who knew the difference between a Seneca and a Delaware, it was Conrad Weiser.

This historic Indian woman was of a most discontented disposition, if her various moves from one place to another is any sort of an indication of her character. If the various traditions of western Pennsylvania

are taken into account, she must have spent the greater part of her time in moving from place to place. But, many of these traditions concerning the various "Allaquippa's towns" are without any foundation of fact. They simply show how popular "Queen Allaquippa" still is, as so many places are anxious to claim her as one of the first inhabitants.

Her first place of residence or stopping place in the Ohio region was in all probability at the mouth of Chartiers Creek, at the site of the present thriving industrial city of McKees Rocks. Where she came from or what her history was before this time, is mere tradition. She probably came down the Allegheny River from Seneca country on the upper waters of that river. The author is convinced that the various traditions which connect Allaquippa with various sites in Bedford County are due to confusing the name of Allaquippa with Allagrippus, who did live at the site of Raystown, or Bedford as it is now called. This confusion began very early in the history of the region. Allagrippus Town was often written "Allaguippas Town." It was an easy move from this form of the name to the more familiar one of Allaquippas Town.

Allaquippa is first mentioned in written history in the journal of Conrad Weiser in 1748. He says, after leaving Shannopin's Town (Pittsburgh): "We dined in a Seneca Town, where an old Seneca Woman Reigns with great Authority; we dined at her house, & they all used us very well; at this & the last-mentioned Delaware Town they received us by firing a great many Guns; especially at this last Place." (Colonial Records, V. 349.) No matter what failing this "queen" may have had, she was always a most genial hostess to her white friends—of the British persuasion. This mission of Conrad Weiser to Logstown in 1748 was the first official mission of the English race to the Indians west of the mountains. It is, therefore, most historic. Many missions of the English speaking race to the Indians of the western country have taken place since that most memorable mission of Weiser. Do not forget that in 1748 the "western Indians" were the Indians living about the present city of Pittsburgh.

In 1749, when Celoron de Bienville passed down the Allegheny and Ohio Rivers, taking possession of the Ohio in the name of the King of France, he stopped at the village of Allaquippa on August 7th. He says in his journal: "I re-embarked, and visited the village which is called the Written Rock." The Iroquois inhabit this place, and it is an old woman of this nation who governs it. She regards herself as sovereign. She is entirely devoted to the English. All the savages having retired, there remained in this place six English Traders, who came before me trembling. This place is one of the most beautiful that until the present I have seen on La Belle Riviere." (Jesuit Relations, LXIX, 175.) From the time of the commencement of the struggle between France and Great

Britain for the possession of the Ohio until her death, Allaquippa was devoted to the English. Traders and explorers of this race were always made welcome in her village. As Logstown was becoming the central trading point on the upper Ohio, it would seem that Allaquippa moved to the opposite shore of the river soon after the visit of Celoron. The great trail down the Ohio River crossed at Shannopin's Town and ran down the northern shore of the river through Logstown and on to the Muskingum. As nearly all of the traders went this way after 1749, Allaquippa, whose village at the mouth of Chartiers Creek, was out of the way of trade, crossed to the northern shore to avail herself and her following of the better trade of the great trail. The same reason probably made her again move, about 1752, to the northern shore of the Allegheny, opposite Shannopin's Town (Pittsburgh). She was evidently at this place in 1752, when the commissioners of Virginia visited Logstown. On May 30th, 1752, these commissioners left Shannonpin's Town (where they held a council with the Delawares) on their way to Logstown. In the journal of these commissioners it is stated: "When they came opposite the Delaware Town they were saluted by the discharge of fire-arms, both from the Town and the opposite shore, where Queen Allaquippa lives; and the compliment was returned from the canoes. The company then went on shore to wait on the Queen, who welcomed them, and presented them with a string of wampum, to clear their way to Logg's Town. She presented them also with a fine dish of fish to carry with them, and had some victuals set, which they all eat of. The commissioners then presented the Queen with a brass kettle, tobacco, and some other trifles, and took their leave." (Virginia Historical Magazine, XIII, 143, etc.)

Soon after this time she moved to the mouth of the Youghioghenny River, at the site of the present McKeesport. She was living at this place in 1753, when Washington and Gist passed through the region when on their return from the French forts at Venango and LeBoeuff. Allaquippa was the first resident of western Pennsylvania, if not of the entire State, to entertain the first President of the United States, then an unknown boy of but twenty-three years of age. This was Washington's first trip to the Ohio and his first official mission. Christopher Gist says in his journal of this mission: "Next day we waited on queen Allaquippa, who lives now at the mouth of Youghiogany. She said she would never go down the river Alleghany to live, except the English build a fort, and then she would go and live there." (Darlington's Gist, 86.) In the journal of Washington, on their return from Venango, he says: "As we intended to take horses here, and it required some time to find them, I went up about three miles (he was then at Frazier's cabin at the mouth of Turtle Creek, where Braddock's army crossed the Monogahela) to the mouth of the Youghioghenny to visit Queen Aliquippa, who had expressed great concern

that we passed her in going to the fort. I made her a present of a watch-coat (match-coat) and a bottle of rum, which latter was thought much the better present of the two." (Western Annals, Albach, 120). Allaquippa had evidently acquired a fondness for the "fire-water" of the white man during these years of residence in the region, which later became famous in the days of the "Whisky Insurrection."

Washington returned to Virginia with his report of this trip and was soon after sent upon the expedition against the French forts by the wordy, but none the less patriotic, Governor Dinwiddie of Virginia. When his little army was encamped at the "Great Meadows," at the present Mount Washington, Fayette County, Queen Allaquippa and about 25 or 30 families of Indians joined him. After the battle of Fort Necessity Allaquippa, together with the other Indians who had been present at this first defeat of Washington, went to Aughwick (now Shirleysburg), where George Croghan lived. Here she remained until her death, about December 23, 1754. George Croghan says in a letter, dated December 23, 1754: "Alequeapy ye old quine is dead and Left Several Children." (Archives of Penna., II, 218.) Allaquippa, Scarouady, and the other Indians who had been with Washington before his defeat were kept under Croghan's care at Aughwick until after the expedition of General Braddock in 1755. Both Allaquippa and Scarouady, however, died in 1754.

The traditions concerning the residence of Allaquippa at Raystown (now Bedford), and her burial at this place have nothing of historic fact underlying them, in fact they cannot be true. The confusion of many authors in applying the references to Allaguipas (or Allegrippas) to Allaquippa underlie all of these traditions. The chief basis for these errors is due to the statement in the Colonial Records (Vol. VI, 588) where it is stated: "The Governor (R. H. Morris) addressing himself to Kanuksusy, the son of old Allaguipas, whose Mother was now alive and living near Ray's Town, desired him to hearken for he was going to give him an English name.—In token of our Affection for your parents & in expectation of your being a useful man in these perillous Times, I do in the most solemn manner adopt you by the name of Newcastle, and order you to be called hereafter by the name which I have given you, because in 1701, I am informed, that your parents presented you to the late Mr. William Penn at Newcastle." Cashiowaya, or Kanuksusy, the Indian who was given this name of Newcastle, or Captain New Castle, as he is more frequently called, was prominent in the Indian affairs of the province until his death in 1756. When this name of Newcastle was given him, August 22, 1755, his mother is mentioned as being alive and living near Ray's Town. Allaquippa had died in December, 1754, so that the name "Allaguipas" in this reference is not a corruption of Alla-

quippa, but is the name of his father, Allaguipas. The name of the mountain gap as well as the ridge of mountains was given in honor of the father of Captain New Castle, Allaguipas, and not in honor of the Seneca "Queen Allaquippa." Because the latter name was the more known the former was thought to be a corruption of it, even by the early writers. Allegrippus, on the Pennsylvania Railroad, is a corruption of the father of Kanuksusy, or Captain New Castle. George Croghan knew Allaquippa too well to be mistaken as to her identity when she died at Aughwick in 1754.

Traditions are most interesting, but they are most bothersome when they get mixed up with historical facts. Allaquippa was a most interesting Indian woman chief—not a princess or a queen, as the Indians knew of no such titles, save as they were bestowed upon them by the European. The author has often been asked if it is true that "Queen Allaquippa" once ruled over all of the region where the city of Pittsburgh now stands. It is most certainly not true. She was a village woman-chief, who entertained the commissioners of Virginia, who once had as a guest the immortal Washington, who was present at the battle at Fort Necessity (probably), who knew and traded with the famous prince of traders, George Croghan, who died and was buried at Aughwick and left behind her enough traditions concerning her life to cause the historian of today who seeks the real facts in her history unlimited burning of midnight oil.

Allaquippa lived in one of the most interesting periods in American history. She was known by the great pioneers of the region beyond the chain of "Endless Mountains." Of all of the countless thousands of Indian women who once lived along the shores of the "Beautiful River," her name alone remains in written history. That fact alone marks her as an unusual character. The others drifted away from the Ohio into the land of forgetfulness, not even leaving the record of their names. She lived in the village of "The Written Rock," and she left her name recorded in the written annals of Washington, Gist, Croghan, Lee, and of the State in which she lived. If Allaquippa was living to-day she would no doubt be seeking the friendship of the great characters of her environment. That, of itself, constitutes a certain greatness of soul.



Resolutions on the Seminoles.



HE women of Tampa are not indifferent to the fate of the neglected and homeless people in the Everglade fastnesses. Mrs. Minnie Moore-Willson is steadily pushing forward her crusade in behalf of those forlorn Seminoles, and there is a hope that they may yet have a home in this land of their fathers.

At its last meeting the Tampa Woman's Club indorsed the following set of resolutions:

Whereas, The Seminole Indians are the original owners of all the Everglades of Florida; and

Whereas, The Seminoles of the Everglades have been reduced from a prosperous nation to a hungry, homeless, and helpless people because of white encroachment; and

Whereas, The State of Florida was granted about five millon acres of land in the Everglades by the United States Government—the Indian population and their homes being a part of that grant; and

Whereas, The State of Florida has disposed of all that tract but about one million acres, but has not made any provisions for homes for these Seminole Indians: Therefore be it

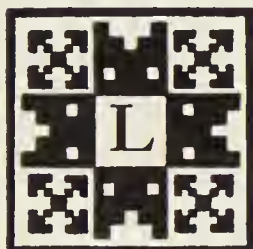
Resolved, That the Tampa Woman's Club go on record as being in favor of the people of Florida providing lands for homes in Florida for these Indians, and that a tract of one hundred thousand acres be set aside as a game preserve for these Indians, where they can engage in the livestock industry, and thus become self-supporting; it being the earnest desire to see these Indians civilized, Christianized, and made into worthy citizens.

And that we indorse the adopted slogan of "Why Have the Seminoles of Florida Been Continually Denied Lands in the Everglades?" and that this call be carried to the American people, until the answer will be heard and the patriots of America demand by the mighty right of justice that the innocent and peace-loving Seminole be given his rightful heritage in Florida.



Lace Making Among the Pueblo Indians:

By Mabel E. Brown, U. S. Field Matron.



LAGUNA, New Mexico, is known to many tourists as an interesting Indian pueblo and as the starting point for the trip overland to Acoma and the famous Enchanted Mesa. At various distances from Laguna are smaller pueblos colonized by former members of the mother colony, Laguna. These include Seama, Paraje, Pajuete, Casa Blanca, and Mesita. Many of the Indians

in these pueblos speak English and are clean, industrious, and progressive as a result of years of training in Government schools.

During three weeks of December, 1915, a lace institute was held at Laguna. It was attended by seventeen Government employees. Twelve of these were young Indian women who since graduating from Government boarding schools have been employed as assistant teachers, field matrons, or housekeepers in the Government day schools in the pueblos. And most efficient workers have they proven themselves to be, especially in domestic science, which feature of the school curriculum is emphasized in all schools maintained by the Government.

This group of employees were taught lace making in order that they might teach it to the Indian women and school girls in the pueblos, and the lace school was organized as a result of months of effort on the part of P. T. Lonergan, superintendent of day schools in New Mexico, to have the work introduced officially in the pueblos under his jurisdiction, as it would furnish the Indians another means of livelihood. So the services of Miss Bertha Little were secured for the teaching of lace making. She had already taught the art to many Laguna Indian women and is employed there by a New York lace association which buys all the lace

made by Indians. This association is financed by a number of wealthy residents of New York who do this to aid the Indians. Blue-print designs, thread and pins are furnished, and in the designs Indian life is emphasized as is shown in "arrow-head lace" inserts whose central figure may be an Indian boy in a canoe, one with a bow and arrow, or an Indian mother and babe. Large numbers of Italian patterns are also used and the association has access to the wonderful collections of laces at the Metropolitan Museum.

The following description of the work was furnished by Miss Little, as were the pictures to illustrate this article:

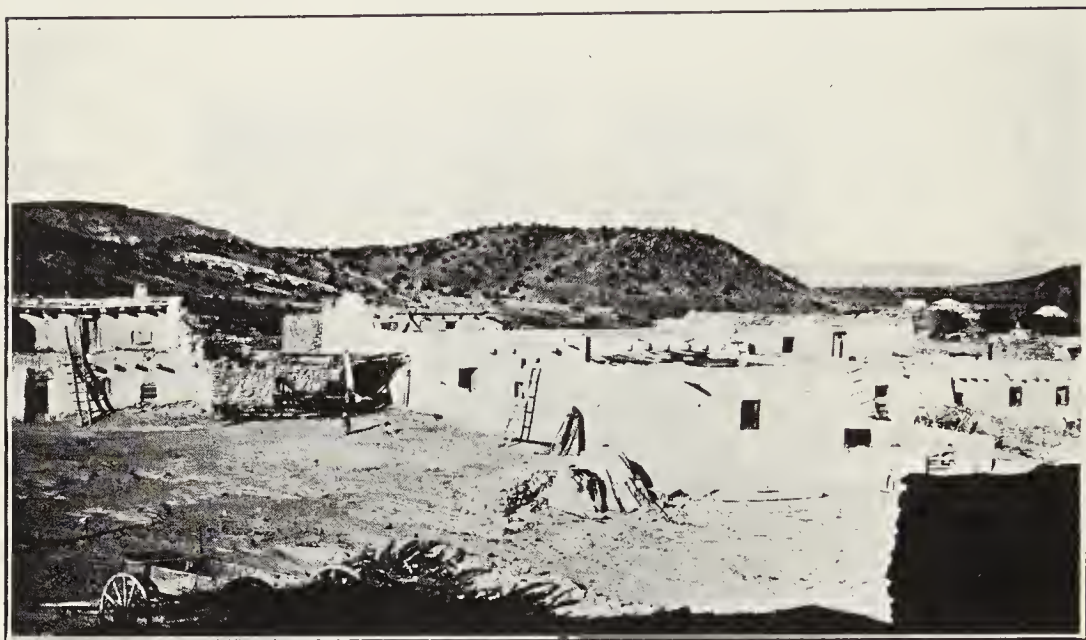
During September, 1913, the "Cybil Carter Indian Lace Association" of New York City sent a teacher of bobbin lace-making to the Laguna Indians. The women and girls soon proved their ability to master the intricate patterns and to weave laces that would find ready sale in the cities of the East. During the first two years of work, about four hundred yards of edging and insertions were sent to the New York office. The Government officials in the field were quick to appreciate the ready market furnished by the lace association, for experience had shown that when introducing any kind of handicraft, a market for the finished product was the most important point to be considered.

Venders of pottery and bead-work may be seen in all their picturesque at western railway stations, but prices paid for such handiwork are low and do not provide a living wage for the workers while demoralization of the venders generally result. High cash prices had been paid by the teacher for all laces as soon as finished, and the local officials saw in this plan of work a fine opportunity for the pecuniary benefit of the Indians. Superintendent of Pueblo Day Schools, P. T. Lonergan, conferred with the business manager of the lace association as to the advisability of introducing the work into the Pueblo schools. Numerous consultations were held between officials at New York and Washington and the lace association finally entered into an agreement with the Government to give as many orders for laces as the Pueblo Indians should be able to fill. To this end, plans were made for the lace institute which was held at Laguna during the first three weeks of December, 1915. The services of Miss Bertha Little, the teacher already in the field, were secured and at the close of the institute all attendants had learned the rudimentary patterns, which are to be first taught in the schools. At this writing a number of pupils of these teachers are already filling simple orders for insertions and edgings. The field matrons who studied at Laguna are also teaching some of the adult women of the Santa Anas, Sandias, and Istetas, and it is hoped that a profitable industry has been launched for the whole Pueblo country.



A FUTURE LACE MAKER

LACE MAKING AMONG THE PUEBLO INDIANS



A BIT OF LAGUNA



SEAMA DAY SCHOOL PUPILS

Putting the Indian upon His Feet:

By Francis E. Leupp,

Ex-Commissioner of Indian Affairs, in New York Evening Post.



HE impatience which characterizes all social movements in this rattling age seems to have infected the general policy of our Federal lawmakers for putting the Indians upon their feet as independent citizens of the United States.

The desire of many interested parties apparently is to accomplish for these people overnight the changes which with other races have consumed several generations. Fortunately, the most radical elements are not yet in control of affairs, and the more moderate men have still a chance to put on the brakes if they are watchful.

Up to the time the present rush began, the Indian problem was slowly but surely working out its own solution under existing law. The cooping-up system of an earlier day was in process of disintegration, Indians being constantly encouraged to quit the reservations and hire out as mechanics, farm hands, roadbuilders, and laborers in other lines, and thousands taking advantage of the opportunity; and on the reservations themselves allotting agents were busy settling individual tribesmen on farms of their own, so that their surplus lands could be thrown open for sale to white farmers, from whom the Indians could learn by observation a multitude of things they would never acquire through ordinary channels of instruction.

But, though it had become merely a question of time when present conditions would give way to better, the transformation was too slow to suit some of its more strenuous advocates, and to-day there are pending in the Senate two bills proposing a complete overturn of the basic features of Indian administration. One bears the name of a very energetic agitator for reform of all sorts in this field, the other that of a man generally reckoned a conservative of the conservatives in dealing with Indian interests. Both authors are influential members of the Senate Committee on Indian Affairs, and a threatening aspect of the case is that the Committee has been seriously considering both bills, not as tentative suggestions, but as real legislative projects.

The Plan to Abolish the Indian Bureau.

Senate bill 4452, "for the abolishment of the Indian Bureau, and the closing out of Indian tribal organizations," was introduced by Senator Lane of Oregon. It contemplates the immediate extinction of the offices of the Indian Commissioner and his two Assistant Commissioners, and the establishment of the Bureau as an independent institution, subject only to the control of Congress. Its management is to be vested in

commissioners, appointed by the President, with the consent of the Senate, with salaries of \$5,000 a year.

So far, the idea is not original with Mr. Lane, Secretary Hoke Smith having recommended such a change during the second Cleveland Administration. But what follows is new, as far as any formal and responsible presentation to Congress is concerned. It proposes to restrict the President, in his choice of the three Commissioners, to picking them from a bunch of five candidates nominated to him by a convention of delegates from all the Indian tribes. On the basis of representation laid down for it, this convention would consist of between six and eight hundred Indians, and we know, from the example of white conventions of such size, what that would mean.

Finally, the bill declares all present and future Indian allottees to be citizens, with "the same rights, privileges, and immunities of any other citizen of the United States." No test of intelligence, education, capacity for self-support, degree of blood, or anything else, is imposed as a qualification for this advancement of their civic status, but at one stroke the bonds which have hitherto protected the incapables from the fruits of their own ignorance and folly are burst asunder, and the shield which has protected their few possessions from being taxed out of existence is thrown aside.

No one will suspect Mr. Lane of having any but a generous purpose in mind in making these revolutionary proposals. The Indians of his State and the far Northwest generally are much nearer competence to shoulder such responsibilities as he would put upon them than those of the more heavily populated central region. The broad theory which has caught the public fancy during the last few years is that the Indian should be released from his wardship, set upon his own feet, and required to look more and more after the welfare of his people. And that theory is a good one in itself, appealing to every unselfish friend of the red man; its only uncertain essential is the best means of realizing it. When we look back at the reconstruction era in the South after the Civil War, we see what happened when the negroes were suddenly laden with burdens of government of which they had never known anything before—the way the harpy element arose at once to the top and assumed an authority which enabled them to form unholy alliances with whites as unscrupulous as themselves, and thus connive at schemes which eventually drove their ignorant fellows practically back into a state of dependence. Mr. Lane, it is safe to say, would be the last man in Congress to wish to see that pitiful story repeated in the case of the Indians.

Right to Manage Their Own Affairs.

Senate bill 3904, "conferring upon tribes or bands of Indians the right of nomination and election of their agents and superintendents, to en-

courage them to interest themselves in their own affairs," etc., was introduced by Senator Johnson, of South Dakota. It is more elaborate than the Lane bill, though aimed at the same general end—the "independence" of the Indian, or, as its effects would soon reveal it, his transfer from the domination of one master to the domination of another no better in any respect and in the main undoubtedly worse. Stripped of superfluities, it comes down to the bald proposal to turn all the reservation Indians over to the care of agents and superintendents of their own choosing. To make a thorough job of it and have no left-overs, no person now in charge of an agency is to be retained "unless he shall have procured the consent, in writing, of a majority of the Indians over the age of twenty-one years within the jurisdiction of such agency."

The civil service law was enacted while Arthur was President, but, so vigorously did the spoilsmen resist every stage of its application to their favorite stronghold, the Indian Service, that it was not till the Roosevelt Administration that the last remnant, embracing the agents and superintendents, was brought within the operation of the law and the rules promulgated under it. The first effect of the pending bill would be to destroy the organization which has taken so many years and so much hard work to build up, and restore the chaos which formerly prevailed. Senator Johnson voiced the sentiment against which the champions of the merit system have had to struggle from the beginning, when, apropos of his requirement for eligibility to an agent's position—that the candidate shall have resided for five years in the State within which his reservation is situated—he said: "We don't want any carpet-baggers as superintendents." In plain terms, their voting places must be in the right quarters or they are not to be considered. This local restriction has long been the curse of every branch of Indian administration. Minnesota jealousy has been stirred at the thought of a Wisconsin lumberman obtaining a contract or other privilege in a Minnesota forest tract; Nebraskan influences have been turned against a Kansas man's handling of a Nebraska reservation, and so on. As soon as we recognize distinction of location of source as of more importance than distinctions of inherent quality, we are where it is an easy step to distinctions of partisan affiliation; and no one who can recall the mire of scandals into which the partisan régime of old plunged the Indian Service need be warned against the first step that costs so much in matters like this.

Regarding Commissionerships.

To the agencies affected by the Johnson bill are applicable the same considerations as apply to the commissionerships with which the Lane bill deals. But the agents are to be appointed by the Secretary of the Interior, not the President; and the Secretary, instead of being rigidly limited to a choice between a handful of candidates nominated to him

by the Indians, is clothed with a modified form of veto power. He may if any candidate named is intemperate, immoral, tactless, or lacking in the qualifications necessary for the administration refuse to make the appointment, and the tribe nominate another candidate; and so, presumably *ad infinitum*. The ease with which such a collision of opinions between the Secretary and a tribe may degenerate into a game of tire-out is obvious to any one who has watched at close range the conflict which occasionally develops between a stubborn President and a bad-tempered Senate over patronage questions.

Waiving, however, the possibility of outward disharmony between a tribe and the Secretary at the outset, what can be said of the wisdom likely to be shown by the average Indian tribe in the selection of its agent? Our red people, contrary to the notion common among whites who have not studied them on their own ground, are the gentlest and most patient people under adverse conditions that can be found anywhere in the world. They will submit quietly to a thousand impositions where they will actively resent one. They are easily led by designing scamps who know how to work upon their friendly trustfulness. The intricacies of government as we understand it are impenetrable mysteries to them, reared as they have been under a sort of patriarchal communism; and their training for American citizenship needs to be more elementary, and carried further, than the corresponding training given to a youth of our own blood or to a foreigner emigrating to the United States from a country where Caucasian rule, of whatever character, has been immemorial. Let skeptics read the history of the Indian Territory, where the five "civilized" tribes had the selection of their governors and legislatures for a half-century, and brought their affairs to such a pass that the Federal authority was obliged, in the interest of common law, order, and decency, to enter and set matters right, sometimes with a pretty high hand.

By all means, let us get rid of the Indian Bureau as soon as that can be done without inviting too heavy a risk of damage of the helpless people over whom it exercises guardianship. Let us put the Indian upon his feet and cut the leading-strings as fast as practicable. But the present process for accomplishing these ends, though it may take considerably longer, is far safer in the main than the ultra-expeditious methods provided in the bills at which we have just been glancing. There is no way of proving the pudding that equals the eating of it; and the most conclusive means of showing what such legislation would mean would be to make the experiment. The trouble with that lies, however, in our inability to retrieve the blunder after it is once made. Most of us will agree that, in order to train a backward child to walk alone, it is neither necessary nor prudent to set it down in the midst of a highway teeming with automobiles, and leave it there to shift for itself.



Is a College Education Necessary To Success?

By Lloyd Bruce Mitchell.



HE'S a smart young man. If he could have only had a college education he would make a big success in life."

Something to this effect is said every day—by people who do not know what they are talking about.

Nothing will so discourage the young man who has not been able to secure a college or university education as to tell him that, or let him hear it said about anyone. It sounds logical and he is quite likely to believe it and go out and hunt up the first little job he can find and settle down to stay in that rut all the rest of his days.

Better by far to tell him he is a fool. If there is any merit in a young man, any of the stuff in him that makes successful men, he will get hot under the collar and make the effort of his life to prove that the person who called him a fool was a poor judge of fools.

The world is full of men who have made big successes of their lives with only a common school education. There are more of this sort in America than anywhere else, and many of them did not get into the grammar schools, much less go through high school. A college education is a mighty fine thing. But to be a young man in America with good health and a common school education is also a mighty fine thing. To refuse to try to make a success of life just because one has been unable to go through college is as stupid as to refuse to swim ashore when floundering out a few yards above your depth just because some other chap has a boat.

Perhaps the chap in the boat cannot swim a stroke.

If only men who were graduated from some college or university were successful, there would be several billions of dollars less in circulation

today. This country would not have half as many miles of railroad, there would be a million or more less jobs for working men and, take just one inventor—Edison—he went to school only three months and was taught by his mother until twelve years old, when he began selling candy and papers on trains.

The young man who goes out to win his way, with a diploma on the wall, may have a better vocational equipment—or he may be handicaped. It depends upon the use he has made of his opportunities at college. The boy who gets right into practical life in a trade or business, upon a rudimentary education, takes into his work youth, health, ambition, and often the impulse of necessity—great stimulants these, as is revealed in the lives of men who have helped to make America big and without a college training.

Our railroads were not built by college men; our vast farming wealth is not the result of college education; our bankers have, as a rule, come up from the office clerk and accountant's desk; our railroad presidents are largely from the yard and engine, and men in all lines of work are still finding success possible without a college education. In fact, many college authorities themselves are at sea as to the value of their curriculums in practical life.

The president of Cornell University in a report some time ago, said: "The college is without clear-cut notions of what a liberal education is, how it is to be secured, and the pity of it is that this is not a local or special disability, but a paralysis affecting every college in America."

It is the exceptional boy who is benefited by a college education, just as it is the exceptional boy who succeeds in life.

The Man, not the College.

THE youth who "lays down" because he cannot go through college, believing success in life is denied him for that sole reason, is entirely mistaken in himself. He would "lay down" at college exactly the same. He is the sort of youth who believes that an education must come through college and that at such an institution the learning is "absorbed" or administered in some easy manner, much as we would take a sugar-coated pill.

The youth who decides he can make good without a sheepskin proclaiming to the world that he is entitled to have "B. A." or "B. Sc." or "B. Lit." after his name, is the one who is going to win success.

If only one or two avenues of success were open to the non-college man there would be good and sufficient reason for him to bemoan the fate that denied him a higher education, but practically every business success may be obtained without a college education.

The law school, the medical school, and the theological school are

necessary preliminaries to the practice of these three professions, but the proportion of lawyers, doctors, or clergymen who achieve exceptional success is slight in comparison to that achieved by merchants, inventors, financiers, and various captains of industry.

AMERICA is alive today and hustling and thriving because of the thousands of instances of young men who, denied a college education, refused to groan dismally and say, "It's all up with me, I can never get anywhere in life!" but started out and put their best energy into everything they undertook because they had good sense to know that, after all, it is the *man*, not the college, that spells success.

Alfred H. Smith, the new president of the New York Central Railroad, is an instance—one of the thousands of instances—of a young man who attained great success without the aid of a college education, without the aid of any schooling after he was thirteen years old. He had expected to go to college, but his father died and he had to help in the bread-winning.

Mr. Smith was born in Cleveland, O., and when his mother told him, upon the death of his father, that he must go to work, he hustled out and got a job as messenger in the office of the purchasing agent of the Lake Shore and Michigan Southern Railroad at eighteen dollars a month, or a little less than four dollars and fifty cents a week. He did this, he said, because railroading had always fascinated him. "I decided that if I liked railroads so well, I would do better working for one than at anything else," said Mr. Smith. After a while he was promoted to assistant to the man in charge of the railroad stationery, then he was promoted to a clerkship in the office where he had worked as messenger.

Now, the biggest incident in President Smith's life was not when, in December, 1913, he was made the head of the New York Central Railroad, it was away back when he gave up a ten-dollar-a-week clerkship in the purchasing agents' office of the Lake Shore & Michigan Southern Railroad in Cleveland, and took a nine-dollar-a-week job as a member of a section gang out in Toledo! His friends, with the exception of his mother (mothers are always right by intuition), plainly called him a fool. He had an easy job as a clerk, and here he was deliberately throwing it up to take a dollar a week less and swing a pick all day!

It did seem foolish, but it was the biggest moment of his career. "I knew I could never learn the railroad business at a petty clerk's desk," said President Smith, "and I knew I could learn it literally from the ground up if I started as one of a section gang."

THAT is the secret of success without a college education—the ability to see ahead, the ambition to get ahead and the pluck to stick to it. President Smith soon became foreman of the section gang, then he was

made general foreman. Eleven years after he started as messenger boy he was made superintendent of the Kalamazoo division. He continued to work just as hard as when swinging a pick on the tracks. In 1901 he was made general superintendent of the Lake Shore road transferred the next year to the New York Central as general superintendent, general manager in 1903, and vice-president and general manager in 1906.

If there be any young man who, reading this, exclaims, "Oh, well, he had a lot of luck," that young man need not worry because he cannot go to college. Even a college education would not help him. It wasn't luck that made young "Al" Smith chuck up an easy ten-dollar clerkship for a nine-dollar-a-week job with a pick—stick a "p" in front of the "luck" and that's the real answer.

The record of men who have become railroad presidents, despite the lack of a college education, is far too long to permit any belief that luck played a part in it. It was merit that won President Smith's success and it was merit that has won similar successes under similar conditions for more than a score of our leading railroad men.

Samuel Rea, president of the Pennsylvania Railroad, left school when he was fifteen, in Hollidaysburg, Pa., and got a job as chainman with some civil engineers employed by the Pennsylvania Road. The rest of his schooling was derived from experience and his ability to absorb all that was worth while going on about him.

E. J. Chamberlain, president of the Grand Trunk Railway system and the Grand Trunk Pacific, got a common school education at Lancaster, N. H., and went to work as timekeeper in the car shops at St. Albans, Vt. The railroads of which he is the head are known as the "three-cornered roads," and it is said of them that they are owned in London, influenced in Ottawa and regulated in Washington, yet President Chamberlain has never found a time when he thought he could have managed the mammoth properties better if he could only have gone to college.

Benjamin F. Brush went to the public schools in Wellsboro, Pa., and then quit to go to work in a railroad office. Today he is president of the Missouri Pacific Railway, the Denver & Rio Grande Railway, and the Western Pacific. In 1900 he was consulting engineer for the United States Geological Survey and in 1907 he was appointed by President Roosevelt a member of the Advisory Board on Fuels and Structural Material.

Started as a Clerk.

PRESIDENT Smith of the New York Central thought he couldn't work up to the presidency of a railroad through a petty clerkship. A. L. Mohler thought differently. He started in 1860 as a clerk and is now president of the Union Pacific. Wm. J. Harahan was switchman

in a freight yard at the time of the Civil War. Now he is president of the Seaboard Air Line. Benjamin H. Winchell started in at fifteen as a helper in the railroad shops at Hannibal, Mo. He is president of the St. Louis & San Francisco Road. In 1882 William Sproule was a freight clerk on the Southern Pacific. In 1911 he was president of that road. Carl R. Gray just missed college. He went through the preparatory school for the University of Kansas and then had to go to work, so he studied telegraphy and got a job as an operator, working for a number of railroads. Now he is president of the Great Northern Railway.

Daniel Willard, born in North Hartland, Vt., got as far as high school when he went to work as a fireman on the old Boston & Maine Railroad. He was eighteen then. When he was thirty-eight he was assistant general manager of the Baltimore and Ohio. Two years later he was first vice-president and general manager, then he became vice-president of the C. B. & Q., after that president of the Colorado Midland, and today he is president of the Baltimore & Ohio.

James J. Hill, who was far more than a railroad president, had only such education as he could get in a Quaker school in Canada. He became a railroad builder—in fact, he created more than a billion dollars' worth of wealth in real property and his achievements are without parallel in the history of railroads. Sir William Van Horne was another great railroad builder who left the grammar school to become a telephone operator. Former President Mellen of the New Haven Road started in as a clerk at seventeen and the late E. H. Harriman as an errand boy at fourteen. None of these men had other than a common school education. How much better could they have succeeded in life if they had been through college cannot be estimated, of course, but inasmuch as they all climbed to the top, there seems to be no opportunity for regrets on that score.

But it doesn't matter whether it is railroads or pins and needles, whether it is coke or automobiles, electricity or dress goods, the opportunity is there, and it looms as large to the young man who has the right stuff in him but who lacks a college education as it does to the man who boasts a famous alma mater and wears a frat pin. The capable youth is constantly educating himself while he is working. If he is not capable, the sort of education he would get at college would scarcely be worth two pins to him.

THERE is John North Willys, who started out with what Canandaigua, N. Y., offers as a common school education. His "college education" was selling bicycles. Along with thousands of other boys he got the bicycle craze. But he wasn't so crazy about bicycles that he lost sight of the fact that he had got to make a living. Not only that, but more than a living. He wanted to make a success, and he did it

without a college education and without financial backing or funds of his own at the start. Still fond of bicycles, he opened a repair shop. When he got all the repair business there was in the county that was worth while, he found he wasn't anywhere near big enough. He was a salesman when the panic of 1907 came and, having got control of the Indianapolis plant of the Overland Automobile Company, he manufactured his ordered cars. Two years later he purchased the Pope Toledo plant at Toledo and is now president of the Willys Overland Company, Toledo; owner of the Garford Company, Elyria, O.; Gramm Motor Truck Company, Lima, O.; Federal Motor Works, Indianapolis; Morrow Manufacturing Company, Elmira, N. Y., and he has a score of other interests and an immense fortune. He did all of this without the aid of a college education, in fact with only a country school education, without any capital at the start and in twenty-five years of hard work.

When one draws a mental picture of a man at the head of a bank or several banks, partner in one of the biggest financial concerns in the world, and director in more big enterprises than he has letters to his name, it is natural to believe that surely a thorough college education, in addition to other special training, must be necessary to equip one for such a high place in the world of finance. There is abundant proof, however, that the college is not necessary and that the so-called special training can be, and generally is, acquired day by day while working up from office boy in a bank to its head, or to the head of some other bank of far greater importance, as is generally the case.

Wanted to be a Bank President.

HENRY POMEROY DAVISON, who will be forty-seven years old next June, is a member of the firm of J. P. Morgan & Company; chairman of the executive committee and director of the Liberty National Bank, Astor Trust Company, and Banker's Trust Company in New York; director of the Western Union Telegraph Company, the National Bank of Commerce, the Erie Railroad, the C., H. & E. Railroad, the New York, Susquehanna & Western Railroad, the First National Bank of New York, the First Security Company; he is a trustee of the Stevens Institute of Technology, Hoboken, N. J., director and member of the endowment fund committee of the American National Red Cross and, incidentally a knight of the Order of the Crown of Italy, and has honorary college degrees attached to his name.

Mr. Davison's education consisted of a few years in a country school in Bradford County, Pa., and a few more years in a small school in South Williamston, Mass. When Mr. Davison went back to his home in Troy, Pa., a boy of seventeen, he got a job as clerk in a bank, and after he had worked there a number of years, fully convinced all the time

that he not only wanted to be a bank president, but would be, he decided that he did not want to be president of so small a bank as that of his home town. So he found a place as teller in the Pequonnock Bank in Bridgeport, Conn., and later in the old Astor Place Bank, New York; then he went to the Liberty National Bank in New York in the same capacity. Not long after that he was successively made cashier, vice-president, and president. At the end of three more years he was elected vice-president of the First National Bank and about that time was admitted to partnership in the great banking house of J. P. Morgan & Company.

The only education Mr. Davison had, aside from the public schools and a short term at South Williamston, Mass., was at night school in New York, where he studied law. Today Mr. Davison is one of the most powerful men in national and international finance, and in this year's New York tax list he was rated among a group of New Yorkers whose income exceeded \$1,000,000 annually.

James B. Duke, the multi-millionaire and "Tobacco King," started a tobacco business with his father in a tumble-down log hut, in Durham, N. C., on a capital that consisted of about 200 pounds of tobacco they had grown themselves, and a country school education. He is head of the American Tobacco Company today and that is only one of a score of his mammoth interests.

FROM preparing tobacco in a log cabin to taking the squeak out of a tin-horn is quite a jump, but the boys in America who have started with only a common school education and no capital and attained great success have jumped not only far but in every direction. Eldridge R. Johnson was a penniless machinist seventeen years ago. He is the man who took the squeak out of the tin-horn and in so doing put a number of millions of dollars in his pocket. With a young friend he opened a shop seventeen feet square in Camden, N. J. From this little shop grew an establishment covering fifteen acres of floor space and from an income of eight dollars a week in his little shop the company he now controls does a business of \$35,000,000 a year. His success was simple enough. All he did was to work and to work and work some more. This work included several inventions and then came his talking machine motor. He wanted to make a motor that would take the grating, squeaking noise out of talking machines, and he did it. His education consisted of what the teachers in the district school at Smyrna, Del., could impart to him.

George Eastman, educated in the common schools of Waterville, N. Y., became so interested in photography that he wanted others to enjoy it, and studied to make cameras that would do good work and yet not cost so much that people couldn't afford them. While he was

working on this he perfected a dry plate, whereas, before that, every plate had to be freshly flooded with a nitrate of silver mixture. The dry plate was the first big step in making photography possible for amateurs. Mr. Eastman is a millionaire many times over and one word tells more about his business than anything else that could be phrased today, that is "kodak."

A QUIET, undersized little boy learned his three R's in the district school of Overton, Pa., a town so small that it is seldom on the map. He left school at thirteen and went to sell flour in his grand-father's store. It never occurred to him that just because he couldn't go to college he had got to stand behind the counter all his life and sell flour. He became interested in the way they made coke, so he saved a little earnings and started a small coke business. That was Henry Clay Frick, better known today as "Silent" Frick, worth many millions, and few men have more financial interests in railroads, coal mines, banks, and other enterprises than he. Two years ago his son was married and so he handed his daughter-in-law a check for \$2,000,000 and his son a check for \$12,000,000 and he did it all without the aid of a college diploma.

Frank W. Woolworth was a clerk in a general store in Rodman, N. Y. It is doubtful if the best college training in the world would have helped him to think of establishing a five-and-ten-cent store. The Woolworth Building in New York, the tallest office structure in the world, is one of the monuments to his success.

The college is not necessary for success in mercantile business. John Wanamaker helped his father in a brick-yard. H. Gordon Selfridge, who owns the greatest department store in England, left school when he was twelve and started as an errand boy out in Wisconsin. The late Marshall Field was another merchant prince who had no college education.

HENRY FORD went to a district school in Greenfield, Mich., until he was fifteen, when he was delighted over the chance to go to work in a machine shop at seventy-five cents a day. One thousand automobiles a day, the present record of the Detroit plant, tells in a few words how he managed to worry along without college. Thomas Edison and more than a score of other successful inventors got along without going through college.

Nathan Straus, who came to America from Bavaria when six years old and got all his schooling at the public schools in Georgia, amassed an immense fortune. Andrew Carnegie, who came from Scotland when he was fifteen, also did pretty well without going through college. He started in as a weaver's assistant, became a telegraph operator and by his

energy and good character was able to borrow five hundred dollars to invest in a sleeping car proposition, and from that day on he made money so fast that, as he says today, it fairly startled him. Charles M. Schwab drove a village stage in Williamsburg, Pa., but gave it up to drive stakes at thirty dollars a month for the engineering corps working for the Edgar Thompson Steel Works, a branch of the Carnegie Steel Company. John D. Rockefeller attended the public schools in Redgeford, N. Y., and that was all the schooling he got, yet he became the wealthiest man in America and thus far has given away about \$150,000,000.

"But suppose I do not want to go into business," says the young man who, despite his lack of college education, is eager to succeed in life. "Suppose my ambition is to become a statesman, or a philosopher, or a man of letters? The success seems to be all in the way of business. Is there any chance for a young man without a college education to succeed along other lines?"

THERE are all sorts of chances for success without a college education. This has been proven over and over. Eleven of the Presidents, Washington, Jackson, Van Buren, W. H. Harrison, Taylor, Fillmore, Lincoln, Johnson, Grant, Cleveland, and McKinley attained the highest political honors possible in this country, without the aid of a college.

More than thirty of our United States senators had only a common school education. Senator Bankhead, of Alabama, never went to school, but educated himself; Senator White, from the same state, got all of his schooling from his older sister; Senator Hoke Smith, of Georgia, was educated by his father; Senator Knute Nelson, of Minnesota, born in Norway, got about three years of common school education. Senator Walsh, of Montana, whose only education was secured in public schools, taught school and was awarded a life certificate covering all branches included in the usual college course; Senator Norris, of Nebraska, was bound out to various farmers and got about six years of schooling, and of the thirty or more senators who missed college, none of them went higher than the public schools and most of them had to leave school by the time they were fourteen.

As for congressmen, members of the House of Representatives, hundreds of them never went to college.

Some of the great successes in life, of from one to three or four generations ago, who had no college training, included Peter Cooper, who went to school one year; John Ericsson, Richard P. Dana, the first August Belmont, Edwin Booth, the first James Gordon Bennett, Frank Leslie, James John, Wesley, and Fletcher Harper, who founded the publishing house of Harper & Bros.; Theodore Weed, and Horace Greeley.

MEN of letters of today who succeed without going to college are many. They include Henry Watterson, Frank A. Munsey, Arthur Brisbane, Harry Leon Wilson, and a very long list of others.

William Ashley Sunday, the evangelist, better known as "Billy" Sunday; Luther Burbank, the great naturalist; General Nelson A. Miles, retired commander of the United States Army; "Uncle Joe" Cannon; all these tell of only a few of the varied successes in life that have been made on a foundation of no more than an ordinary common school education.

"A higher education," says Abraham Flexner, graduate of Harvard and University of Berlin, member of Carnegie Foundation, and General Educational Board, and author, in his treatise on the American College, "is quite likely to educate a young man high in the air, as it were, where it leaves him without a parachute to get to earth again." Mr. Flexner also believes that colleges all too frequently fail to call into action a respectable portion of youth's total energy in intellectual effort. Not that the author does not believe every young man who has the opportunity to go to college should do so. In fact, the successful men, the brainy men who were unable to secure a college education for themselves do, for the most part, send their sons to college. At the same time these men are emphatic in their declaration that because the young man finds it impossible to secure a college education, he should never become discouraged. The proof that every young man who has inherent ability can succeed without going to college is so great that there is no gainsaying it.





The Seminoles of Florida:

From the Savannah News.



THE Seminole Indians of today are only a frail remnant of the mighty tribe of Osceola's time. Ever since their separation from the Creeks of Georgia, their lives have been one long struggle for existence and for a place which they might call home.

Their name in Indian dialect means "wild wanderer," and it is certainly not a misnomer in this instance.

For years their home has been in the wilderness of the Florida Everglades, and there they lived the simple life, feeding upon such game as deer, bear, turkey, and small fowl. They had the native fruits and nuts, and on the little islands which rose above the waters of the 'Glades they cultivated potatoes, beans, corn, and a starchy plant called "coontie," from which they made the flour. Then came the draining and reclaiming of the Everglades which spoiled her game preserve, for the white man began to set up farmers where once the wild animals roamed. Even the little dry islands of the Glades where the corn and the coontie once flourished have been turned into truck gardens for the raising of vegetables for the Northern markets. The white man's gun has frightened away all the big game, and even quail, quirrels, and fish are scarce.

The Seminole still has his alligator-catching industry in a part of the swamp as yet untouched by the big dredge, and for a time he managed to sell these to advantage to the mission trading post about seventy miles from Fort Myers. But the European war has claimed even the people of the Florida wilderness as victims. The shutting off of the European market for these hides has been the final blow and the struggle of the Seminole to-day is one of the pathetic instances of the far-reaching effects of that awful conflict now being waged beyond the seas. A sensitive race, with no particular fancy for the white man, the Seminoles for years have resented the missionaries who came among them bringing medical aid and methods of sanitation as well as the teaching of the Gospel, and it seems the very irony of fate that just as these simple people were becoming interested in the work of the mission and ready to trust the pale face, the good physican who had done so much for them died and the European war closed up their one chance of making a living. For a time it was feared that they would starve, but good friends came to their aid and they are managing to eke out an existence.

Intermarried With Negroes in Early Days.

THEY are totally unlike any other tribe of Indians, due perhaps to the fact that the Florida wilderness was the hiding place of

runaway slaves from the Southern States as well as the Indians. The Seminoles welcomed the fugitives and in time they intermarried. The planters tried in vain to find some way by which they could secure the return of their "wool and ivory" but in vain, for the United States at that time (1810) was too much occupied with the troubles with Great Britain to get into a broil with Spain over a few runaway negroes. So the Indians and the slaves were let alone and they lived in peace and harmony for many years. Finally, in 1819, Florida was purchased from Spain for the sum of \$5,000,000 and the Seminoles were brought under the dominion of the United States. For a time the tribe suffered from the plunder of slave catchers who, besides seizing the negroes, stole horses and cattle and committed other depredations. The Indian pleaded for redress but things continued to grow worse until 1828, when the plan of emigration to Arkansas was submitted to the chiefs. The Indians knew that the climate was different and their plea to remain in Florida was pathetic. Then, too, the negroes were to be left behind and many of them were the husbands and wives of the Seminoles, and they decided to refuse to emigrate. United States troops were sent to the scene, when the Indians began to commit a series of outrages against the whites and horrible tragedies followed one another in quick succession.

Osceola.

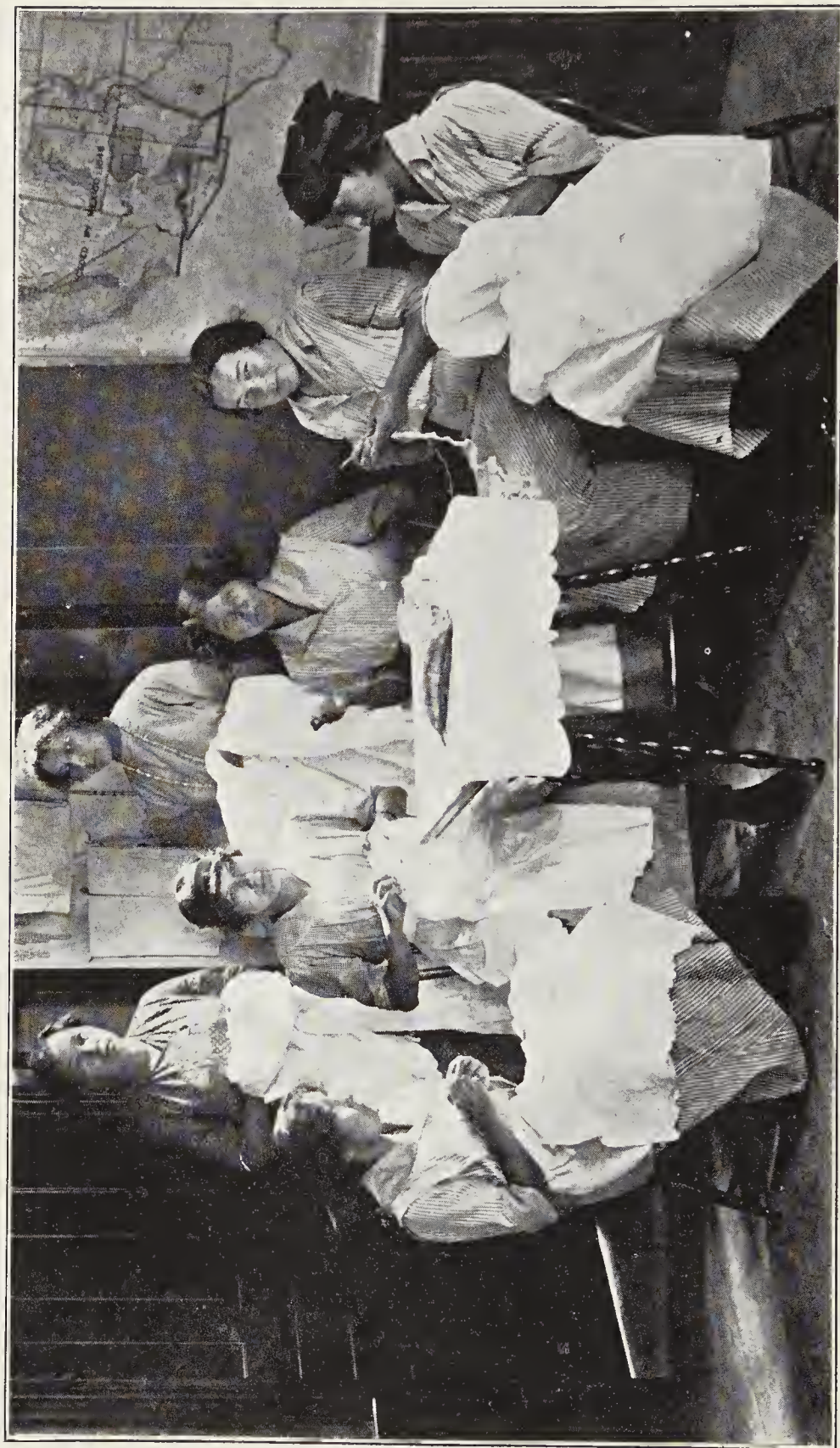
IT WAS at this period that the famous warrior Osceola came into prominence. His wife, being an African slave, was seized and carried away, and when the young warrior made an attempt to rescue her he was put in jail. His one idea was to get revenge on the white man for the capture of his wife, so he pretended to be repentant, and when released he ambushed and killed his jailer, Gen. Thompson, and a companion who happened to be walking with the officer at that time. The awful slaughter of the United States troops, known as Dade's Massacre, followed. The United States was unprepared to act quickly and vigorously and after series of bloody skirmishes word was received from Washington that the Government had decided to permit the negroes to go with the Indians if they would emigrate peacefully to Arkansas. Just as this was about to be carried out some of the slave holders objected and the Indians, fearing that the treaty was a ruse, fled to the woods with their war cry.

Osceola was their leader—a hero among his people. Tall and erect, with eyes that fairly looked through the person who met his gaze, the Indian swayed his warriors and proved himself a military tactician of no low order. He was finally surrounded by our troops and captured. He died in prison in 1838 and is buried at Fort Moultrie, near Charleston, S. C. This chieftan is the national hero of the Seminole tribe.

The dark days of massacres and savage warfare between our troops



GRADUATING CLASS—MT. PLEASANT INDIAN SCHOOL, MICHIGAN



CLASS IN DOMESTIC ART—MT. PLEASANT INDIAN SCHOOL, MICHIGAN

and the Seminoles have passed and as far as the United States Government is concerned there are no Indians in Florida for, according to the old treaty, they emigrated to Arkansas long ago. Somebody, however, must have found the Florida Indians, for in 1892 an agency was set up near Fort Myers for the purpose of assisting the Indians and an appropriation of \$6,000 a year was made to run it. A sawmill was built and a school opened, but the Indians did not take kindly to the institution and it was abandoned. Since that time the welfare of the Seminole has been looked after by missionaries and a society known as the Friends of the Florida Seminoles. The Department of the Interior has set aside 23,000 acres of land to be held in trust for the Florida Indians, so that when they are finally driven from all other property they may retire to this place and live there without being further molested.

Courtship.

ONLY a few of them speak English, as their chiefs disapprove of its use by the tribe. They prefer to keep aloof from the white man and his ways. Like the Alaskan Indians, they have their clans and under no circumstances do the clans marry among themselves, which probably accounts for their sturdy figures. The courtship of the Seminole is short. When a young brave sees a girl he admires he seeks out her parents and the girl is consulted by them on the subject. If she refuses her father does not insist on her marrying against her will, and the young man goes off to hunt another bride. If, however, the girls sees fit to accept his attention he goes deer hunting and if he succeeds in bagging his game the young woman will find a dead deer outside her wigwam. The lover hides in the bushes and watches. If the carcass is taken into the house it is a sure sign of her acceptance. A few days later she makes a shirt, usually bright in color, and sends it to her admirer. Then the day of the marriage is set and the young man goes to the girl's home at sunset and takes up his residence there. He is now her husband and they set about to build their home in the camp of the wife's mother, for here again like the Alaskan Indians, the child takes the clan of the mother instead of the father.

Picturesque Clothing.

BOTH the men and women love gay colors, and although they mix them without the slightest regard for harmony, the make-up of their costumes is picturesque. The men, who are always tall and of a dark copper color, usually wear deerskin leggings and moccasins, a bright colored shirt and tunic around which the sash is draped. The belt is made of buckskin with pouches for hunting knife, a revolver, and ammunition. Sometimes the Seminole brave wraps his head in a red bandana handkerchief, and at others he wears a derby hat. The woman, too, has

a fine physique and magnificent hair. She affects bangs and wears her hair in a phyche knot. She is always barefooted and her wide flowing skirt is made long enough to reach her toes.

Beads are worn as marks of distinction and mean everything to the dark-skinned woman of the 'Glades. She receives her first string when she is one year old, and one string for each year until she is wedded. After marriage she receives two strings for each child born. On festal occasions she piles up her neck with from twenty to thirty pounds of glass beads and walks about like a grand dame. When she reaches middle life she begins to take off the strands one by one and by the time she is no longer able to work she has but one strand, known as life beads, and these are buried with her.

Sofka being the national dish—a stew made of meat and thickened with vegetables or grits. It is cooked in a huge kettle and eaten from a large wooden spoon which is passed from one to another—not very sanitary, to say the least. Sofka to the Seminole is like frijoles to the Mexican, and poi to the Hawaiian. The spoons used are difficult to obtain, as they are family heirlooms and cannot be sold without the consent of the woman who is head of the house. Each family has a sort of coat-of-arms carved on the spoon.

Alligator Hunters.

THE men are great alligator hunters. In hunting these a steady nerve and an unerring shot are essential. The Seminoles go out in canoes on dark nights carrying a bull's eye lantern and from time to time throw the light over the water. When a 'gator is located the Indian steers his canoe to a point about ten feet from his prey and puts a shot between the eyes of the monster. Before the 'gator can flounder out of reach the Indian severs the spinal cord and drags the carcass into the boat. The alligator possesses an extraordinary vitality, the neves often being active for several hours after the head has been severed from the body, and the writhings of the huge bodies are frightful.

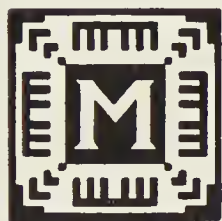
Picturesque Dances.

THE tribe has its festivals and dances, many of which are not unlike the Indian dances in the Southwest. The medicine men of the tribe usually arrange the time for the date of the Green Corn Dance, a festival which is governed by certain phase of the moon. This dance is perhaps the most important of their festivals, and is held as an expression of gratitude to the Great Spirit for an abundant harvest—a custom borrowed from the ancient sun worshipers. The Hunting Dance takes place once in four years, and is a genuine play day for the men, women, and children. These dances, while not as weird as those of the Indians of the Far West, are quite as remarkable and well worth visiting if the traveler is willing to brave the Florida sun in July.



Gen. Leonard Wood Tells How He Helped Capture Geronimo:

From New York Times.



MAJOR GEN. LEONARD WOOD, who commands the Eastern Department of the United States Army, went into Mexico thirty years ago on a punitive expedition similar to that organized for the capture of the bandit Francisco Villa, and the other day related his experiences to a representative of *The New York Times*, and also brought to light a cherished possession, the report of Captain Henry W. Lawton of the Fourth Cavalry, who led the little band of soldiers that chased the Apache Chief Geronimo into the rough mountain country of Sonora and Chihuahua—the same country in which Villa is supposed to be hiding.

People who recall their border history are aware of the fact that President Wilson established no precedent when he ordered Major Gen. Funston to organize a military expedition to cross the Mexican line in pursuit of Villa, whose raid upon Columbus, N. Mex., exhausted the patience of the Washington authorities. Twice before the United States Government had ordered troops into Mexico to run down Indian outlaws, the most remarkable expedition being that led by Lawton, who was destined to become famous as a soldier in Cuba and the Philippines.

Brigadier General Pershing, who will have actual charge of the present expedition, is the man who made himself feared by the wild Moro tribes of the Philippine archipelago, while his chief, Funston, is the daring soldier who captured Aguinaldo, the leader of the Filipino rebellion. Both men thoroughly understand the difficulties of rough country, and some officers who have seen service on the Mexican border believe that the pursuit of Villa is more than likely to duplicate in its difficulties and hardships the Lawton expedition of 1886.

Wood and Lawton were the only two officers to go through the entire campaign. For his services in that campaign, and on the recommendation of Lawton, Wood was awarded the Medal of Honor, the highest tribute that the Government can pay an officer of the service. General Wood and General Lawton remained the most intimate of friends, and

the facts from which this story is woven were taken from Lawton's report, which is carefully preserved by General Wood.

In May, 1886, the Fourth United States Cavalry was on border duty at Fort Huachuca in the Territory of Arizona. Lawton was in command of Troop B and Leonard Wood was an assistant surgeon attached to the regiment. The adjutant was James Parker, now a brigadier general commanding a brigade of cavalry on the Rio Grande. For years the troops on that part of the border had been kept busy chasing Indian outlaws led by the Apache chieftains Geronimo, Natchez, and Vittorio. In 1884 a detachment of cavalymen pursued Vittorio into the fastnesses of Sonora. Captain Emmet Crawford of the Third Cavalry commanded the expedition and was killed by Mexicans when he was returning to the border with his prisoners.

In 1886 the situation along the boundary had become so serious and the depredations of Geronimo and Natchez were of such frequent occurrence that the Government decided that the time had come to put an end to the Indian chiefs and their followers. The result was the order, issued at the instance of the President, for the capture of the outlaws. Lieut. Gen. Nelson A. Miles commanded the border patrol, and by his instructions Colonel Royal, then in command of the Fourth Cavalry, organized the expedition, placing Lawton in command.

The order, dated Fort Huachuca, May 4, 1886, was short and to the point. It read:

"In compliance with the instructions of the department commander, Captain H. W. Lawton, Fourth Cavalry, is hereby relieved from duty at this post, and will assume command of an expedition into Mexico against the hostile Apaches. Captain Lawton will take the field with the least practicable delay. His command will consist of thirty-five men of Troop B, Fourth Cavalry, twenty Indian scouts, twenty men of Company D, Eighth Infantry, and two pack trains."

In less than twenty-four hours the Lawton expedition was under way, the officers, in addition to Lawton and Wood, being First Lieutenant Henry Johnston, Jr., of the Eighth Infantry; Second Lieutenant Leighton Finley of the Tenth Cavalry, and Second Lieutenant H. C. Benson of the Fourth Cavalry. A few days later Lieutenant R. D. Walsh, now lieutenant colonel of the Fourth Cavalry, joined the expedition, and on July 29, Lieutenant A. L. Smith, Fourth Cavalry, now colonel and depot quartermaster in New York, joined the command.

"From the beginning," said General Wood, to his visitor, "the expedition had to overcome obstacles that at times seemed almost impossible of accomplishment. That part of the Mexican State of Sonora in which most of our work was done is a rough, mountainous country, which presents obstacles of a most serious nature to any troops operating

from the United States. As a whole, the country is a mass of mountains of the most rugged and broken character. Range follows range with hardly an excuse for a valley, unless the narrow canons be so considered. The Apaches knew every inch of that country, and naturally selected the roughest sections in which to avoid our men. The country is sparsely settled for the most part, and in great areas there is no population at all. It produces nothing but a few wild fruits, cactus, and more or less game.

"Troops operating in that part of Mexico were dependent entirely upon pack trains, no other means of transportation, at least at that time being practicable, and there were sections where even the pack trains could not penetrate. Water is scanty and often of poor quality. Grass is almost wanting during the dry season, and the heat is intense, often reaching 120 degrees Fahrenheit. There is hardly a valley which is not malarial. Here and there is a little town and each has its history of sacking by outlaws.

"The object of the Lawton expedition was to capture or destroy a band of forty Apaches, led by Geronimo and Natchez, who up to that time had successfully eluded all pursuit and had accomplished an immense amount of injury to persons and property, in both Arizona and in Sonora. They knew every inch of the country in which they sought refuge, and, stimulated by the fear of death, their capture became an affair of the greatest difficulty. They were mountaineers from infancy and found it easy to pass through the most difficult country. They ate cactus and various roots, and for meat they had deer and rabbits and horses and even mice and rats. To oppose these Indians, who could live on nothing and could go anywhere, we had a small force of infantry, cavalry, and Indian scouts and depended for our supplies on well-organized pack trains that brought our stuff sometimes hundreds of miles.

"During the later part of June and July I commanded the infantry, and during these weeks we were always on the trail. Eventually we jumped Geronimo's camp and got everything but Geronimo and his band. Some idea of the heat may be had when it is stated that the men could not bear their hands on the iron parts of their rifles or on the exposed rocks. Pack trains had to be stopped every five or six miles. This indicates what kind of a country it is that Villa will probably seek refuge in, and as climates do not change and as few improvements, if any, have been made in that part of Mexico since the days of Lawton's expedition one can easily picture the kind of a job that faces the men who will be sent in to get Villa, a man who, like Geronimo and Natchez, knows every foot of the country in which his capture will be sought."

General Wood then produced a faded copy of the report of General

Lawton. It is one of the few copies in existence. It tells in a simple, soldierly fashion the story of four months and four days that the chase lasted. There are no frills and credit is bestowed wherever it is due.

This is General Lawton's story, written in Florida in September, 1886, and addressed to General Miles, the commanding officer of what was then known as the Military Department of Arizona:

"My command marched from Fort Huachuca May 5 and was directed to take the trail of the hostiles at or near Lebo's battleground and follow it up. Lieutenant Benson, with a portion of the cavalry, had gone ahead to locate the trail and was overtaken by the command on May 9.

"The country was so rough that the mounted troops were unavailable, and on the 10th the cavalry was dismounted and with the infantry and the scouts took the trail and commenced to follow it. From this point a series of long fatiguing marches were made over the roughest country imaginable. The Indians frequently doubled on their trail, and remained in the same territory for more than a month.

"On the morning of June 6, while the main part of the command was lying near Calabasas, Arizona Territory, awaiting the result of a reconnoissance which was being made by Lieutenant Finley, a report was received that a party of Indians had passed through the Whetstone Mountains, in Arizona, going southward. Lieutenant Walsh, Fourth Cavalry, with a detachment of cavalry and scouts, was dispatched to intercept them. He came upon and surprised the party at dusk that evening and succeeded in capturing the most of their animals, baggage, and supplies. The hostiles scattered on foot, and by the time the scouts could work out the trail it became too dark to follow.

"Lieutenant Walsh camped on the trail, and at daylight the following morning started in pursuit of the Indians. During the night orders were sent Lieutenant Finley to cut the country ahead of Lieutenant Walsh, and I set out to join him (Walsh). I reached him at 8 a. m., June 7, and Lieutenant Finley came up about noon the same day. The command then pushed on with all vigor, following the trail as long as the scouts could see; camped on the trail and started again at daylight. The pursuit was kept up until the Indians were forced to abandon all the animals they had with them, and scatter again on foot. When the trail was again found, it led to the Azul Mountains, and after passing through the range headed southeast. The direction in which the trail led and the fact that the Indians had entirely disappeared from the border convinced me that at last they were going toward their stronghold, and although pursuit was not discounted nor slackened active preparations were at once commenced for a campaign in the Sierra Madre.

"At this time it may be said that the first campaign ended. The term of service of the Indian scouts had nearly expired, and a new detachment under Lieutenant Benson, Fourth Cavalry, was sent me; the infantry was replaced by a fresh detachment, and arrangements were made to establish a supply base as far down as wagons could be taken. While the trails were being constantly followed, and the Indians pushed to the utmost of our power, the base of operations was being changed to a point 150 miles south of the national boundary line.

"By the 5th of July the Indians had been driven south and east of Oposura; a supply camp was established at this point, and the command equipped and ready to continue operations. Up to this time the hostiles had operated in small parties, making sudden and fatal descents upon settlements at unexpected places. During this portion of the campaign my command marched, including side scouts and reconnoissances, 1,396 miles, nearly all of which distance was over rough, high mountains. Most of the country had been burned over, leaving no grass, and water so scarce that the command frequently suffered greatly.

"There was accomplished during this period one surprise, and the hostiles were three times placed on foot. They could reap no benefit from their raids, as they were so closely followed that they could not rest a day, and they were obliged to abandon their animals or fight to protect them; this they carefully avoided. They were obliged to keep a constant and vigilant watch on their trail and on their camps to prevent surprise. This made it possible for other commands, knowing their course, to fall upon them. Every device known to the Indian was practiced to throw me off the trail, but without avail. My trailers were good, and it was soon proved that there was no spot which they could reach where security was assured.

"On the 6th of July the command marched from Oposura. No officer of infantry having been sent with the detachment, and having no officers with the command except Second Lieutenant Brown, Fourth Cavalry, commanding scouts, and Second Lieutenant Walsh, commanding the cavalry, Assistant Surgeon Wood was, at his own request, given command of the infantry. The work during June having been done by the cavalry, they were too much exhausted to be used again without rest, and they were left in camp at Oposura to recuperate.

"The march was directed toward the mouth of Tepache Creek, where the hostiles had passed, committing some depredations; but having marched in that direction only a couple of hours, a courier from the prefect of the district overtook me with the information that a man had been wounded by Indians at Tonababu the evening before. I changed my course to that place, and reaching it found the wounded

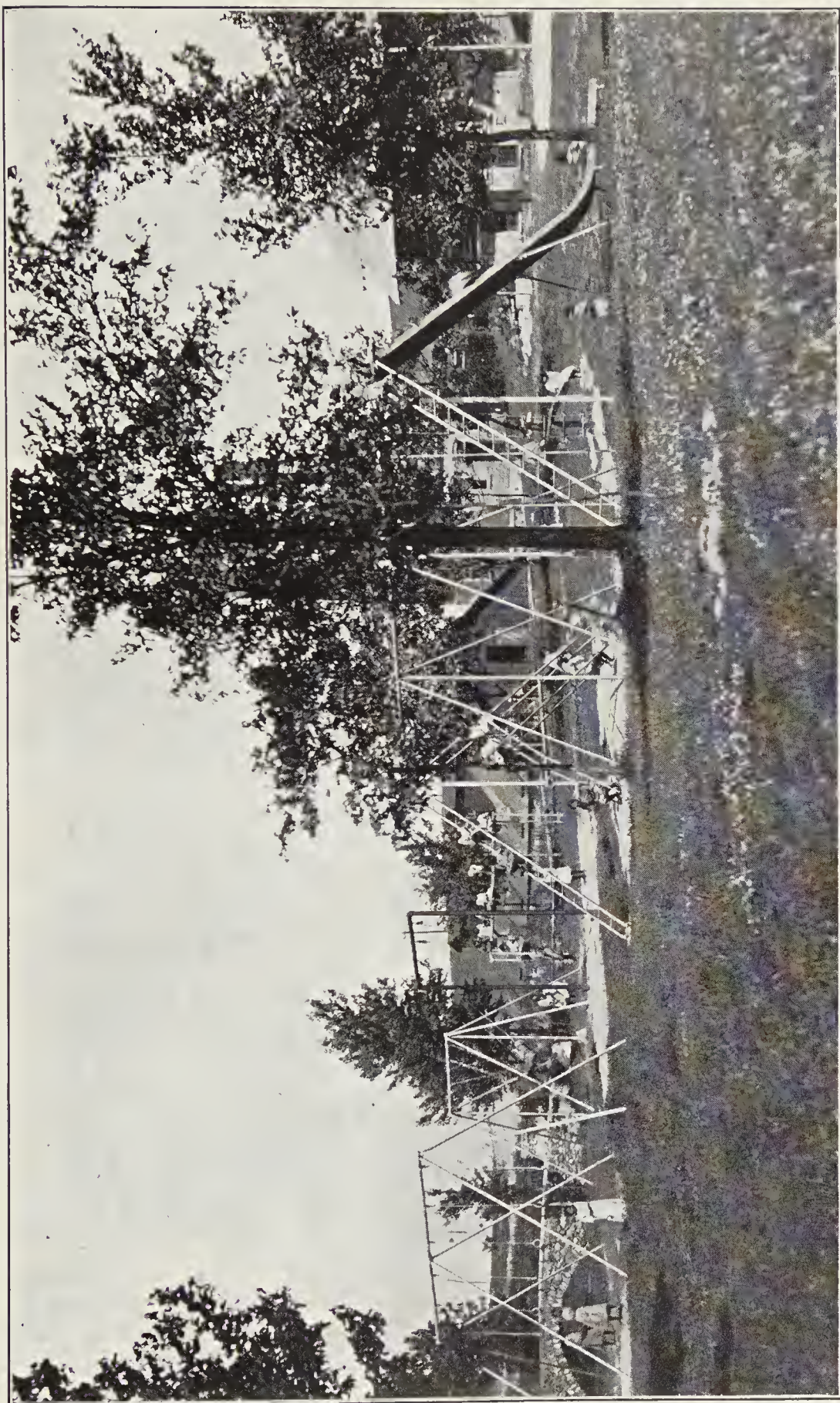
man, and the scouts soon found the trail of the Indians who had done the shooting. It proved to be three Indians, two men and a squaw. The trail was followed, however, leading south. Heavy rains came on and washed the already light trail so badly that I almost despaired of being able to follow it; but the trailers succeeded in keeping the general direction, and after some wonderful work brought me to a point where the small trail joined a much larger one. After this there was no further trouble. The trail led to the Yaqui River, thence up the river, crossing frequently from side to side.

"On the 14th of July a runner was sent back by Lieutenant Brown of the scouts, with the information that the camp had been located, and that he would attack at once with his scouts, asking for the infantry to be sent forward to his support. I moved forward with the infantry as rapidly as possible, but did not reach Lieutenant Brown until after he had entered the hostile camp. The attacking party had been discovered and all the hostiles escaped. Their animals and camp equipage, with a large amount of dried beef, etc., fell into our hands, but the hostiles scattered and escaped on foot.

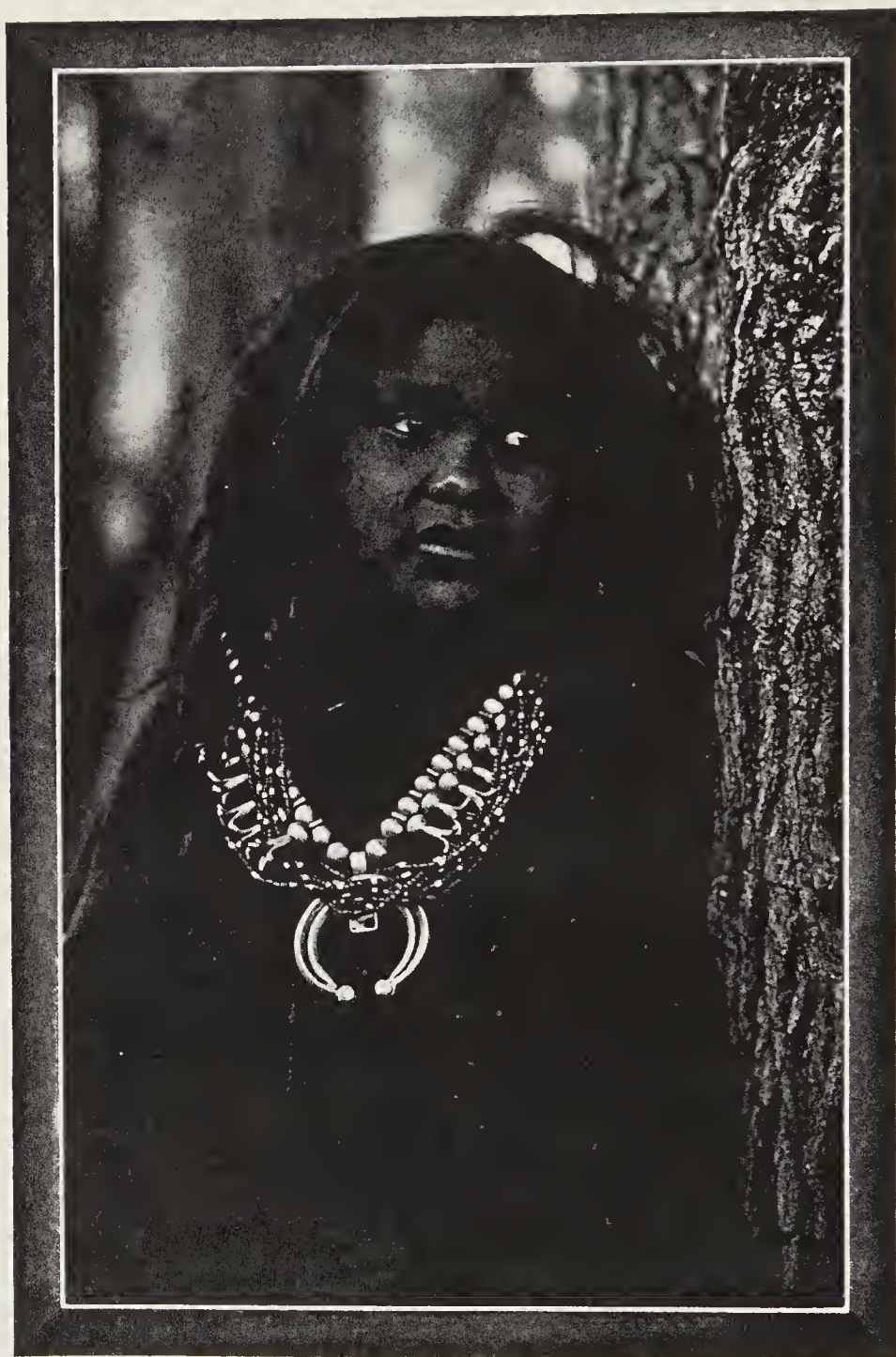
"During this short campaign the suffering was intense. The country was indescribably rough and the weather swelteringly hot, with heavy rains every day or night. The endurance of the men was tried to the utmost limit. Disabilities resulting from excessive fatigue reduced the infantry to fourteen men, and they were worn out and without shoes. When the new supplies reached me July 29 they were returned to the supply camp for rest, and the cavalry under Lieutenant A. L. Smith, who had just joined his troop, continued the campaign. Heavy rains having set in, the trail of the hostiles, who were on foot, was entirely obliterated.

"Edwardy of the scouts, with one man, was dispatched to gain information, and after three days he returned and reported that the Apaches had passed into the district of Ures and were committing depredations in the vicinity of Tecolote, in the Mazatlan Mountains. This point was so far distant that I could not reach it in time to get even a fresh trail to follow, and he was again sent to find the whereabouts of the hostiles, going to Ures and following their course. In the meantime scouts were sent in all directions to cut the country for signs. During this time Lieutenant Gatewood, Sixth Cavalry, with two Chiricahua Indians, who had been charged with a commission to enter the hostile camp and demand their surrender, join me.

"On August 13 I received information that the hostiles were moving toward the Terras Mountains through Campas and Nacosari. I immediately marched to head them off. By making forced marches I arrived near Fronteras on August 20 and learned that the hostiles had



PLAYGROUND—MT. PLEASANT INDIAN SCHOOL, MICHIGAN



INDIAN TYPES—NAVAJO GIRL
(Copyright Photo by Schwemberger, Gallup, N. Mex.)

communicated to the Mexicans a desire to surrender. On the evening of the 24th I came up with Lieutenant Gatewood, and found him in communication with the hostiles, but on his return to camp he reported that they declined to make an unconditional surrender, and wished him to bear certain messages to General Miles. I persuaded Gatewood to remain with me, believing that the hostiles would yet come to terms, and in this I was not disappointed.

"The following morning Geronimo came into camp and intimated his desire to make peace, but wished to see and talk with General Miles. I made an agreement with him that he should come down from the mountains and camp near my command, and wait a reply to his request to talk with General Miles. After Geronimo moved near my camp, the Mexicans made their appearance near us, which so frightened the hostiles that I agreed that they should move with me toward the United States. General Miles declined to see and talk with the hostiles unless they gave some positive assurance that they were acting in good faith and intended to surrender when they met him. The hostiles agreed to move with me near Fort Bowie, where General Miles then was. The day following they agreed to surrender to General Miles and to do whatever he told them, and Geronimo's brother went to Bowie to assure the General of their good faith. On the 4th of September the hostiles surrendered as agreed, and were taken to Fort Bowie. The same day I started for Fort Bowie with the main party of Indians, and by making slow marches reached that post on the morning of September 8. This ended the campaign.

"During the later portion of the campaign the command marched and scouted 1,645 miles, making a total of 3,041 miles marched and scouted during the whole campaign.

"The command taking the field May 5 continued almost constantly on the trail of the hostiles until their surrender more than four months later, with scarcely a day's rest or intermission. It was purely a command of soldiers, there being attached barely one small detachment of trailers. * * * This command, which fairly ran down the hostiles and forced them to seek terms, has clearly demonstrated that our soldiers can operate in any country the Indians may choose for refuge, and not only cope with them on their own ground, but exhaust and subdue them."

The report concludes with laudatory reference to the fine services rendered by Lawton's junior officers and the enlisted men of the command.

Another famous expedition in Mexico was that undertaken by the Texas Rangers under Captain Lee Hall in 1884. Hall's Rangers penetrated forty miles into Chihuahua and fought a battle with forty Mexican cattle thieves. As the story is told on the border no cattle thief escaped and the Rangers did not lose a man.



A Memory System

FORGET each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter,
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth,
True joys, and hearts to love you.

—*The Clarion.*



I DEARLY love a cheerful optimist—a man who can fix his gaze on a will-o'-the-wisp, or glow-worm in the blackest midnight, and persuade himself and others that it is high noon—that the world is “dark with excess of bright.” Sure 't is better to laugh than to be sighing—Democritus is preferable to Heraclitus. It is more pleasant to seek and commend virtue than to hurl anathemas at vice. Why, it may well be asked, should a man gaze into a cesspool when he may look at the stars?

Marius and Cosette may dream away an hundred sensuous summer nights hidden in the boskage, satisfied with their own fond imaginings; but rob them of the halo of romance, destroy the airy palace in which they live and love, and there's naught left but a solfatara of lust. Romance is not alone the corolla of love; it is the very incense of virtue. So long as it envelops man and women, they wander far above the crass animalism of the world.

W. C. BRANN



The Shawnees' Motto

No roll 'um,
 No smoke 'um,
No chew 'um,
 No spit 'um,
No loaf 'um,
 No drink 'um (Booze),
Heap catch 'um (Bootlegger),
 No sell 'um (Land),
Heap plant 'um (Corn),
 No spend 'um (Money),
Heap kill 'um (Weeds),
 All 'time save 'um (Baby)
Mebbe so,
 Catch 'um prize.

THE INDIAN SCOUT

THE RED MAN

An Illustrated Magazine Printed by Indians

JUNE 1916

CONTENTS

Sattelihi, or Andrew Montour



Peyote Worship



Alaskan Indians Under Father
Duncan



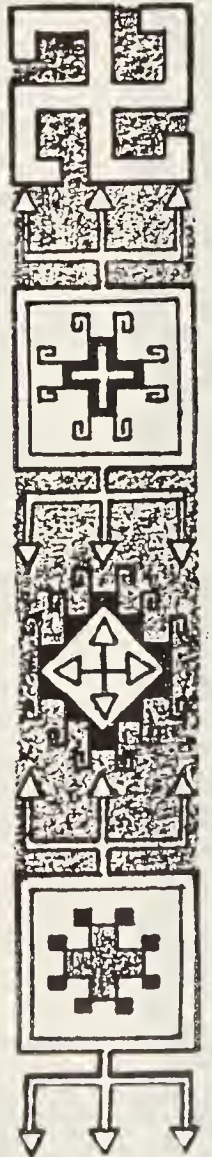
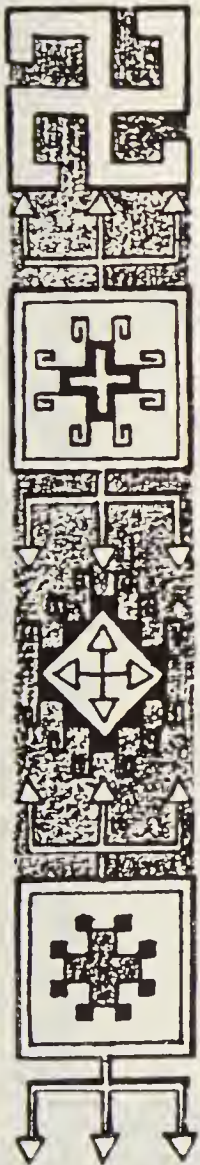
A Ute Fiesta



Indians as Gardners



Fort Hall Irrigation Project



Published Monthly by THE CARLISLE INDIAN PRESS

Hymn to Labor

TRANSLATED BY THE AUTHOR

IS NOT the universe an immense workshop in which no man can be idle, in which the very least of us are doing our part in a mighty work, in which the machine goes on and turns out what it has made and is creating incessantly, whether it be simple fermentations or things that are of the utmost perfection? The fields ripe with harvest have been at work; forests are at work when the trees put forth their foliage; oceans, as they roll their waves from one continent to another, work; and worlds, borne by the rhythm of their gravitation through infinite space, are at work. There is not one being, not one thing in all the universe, that can be idle. Everything is impelled to work, is put to work, and is forced to do its part in the work common to all. Whatever does not do its work at once disappears, and is rejected as useless and superfluous. It must give place to what will work—to some worker who is indispensable. * * *

And how admirably can work regulate things; what order it creates wherever it reigns! It is peace and joy, as well as health. I am amazed when I see it despised, belittled, looked upon as a shame or as a punishment. * * * There is no such thing as happiness, unless we place it in the united happiness of perpetual, united labor. And that is why I wish that some one would preach to the world the religion of labor, and sing hosannas to labor, as a savior, the only true source of health, peace, and happiness.

EMILE ZOLA



A magazine issued in the interest
of the Native American

The Red Man

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Contents:

SATTELIHU, OR ANDREW MONTOUR—

By George P. Donehoo, D. D. - - - 337

PEYOTE WORSHIP—AN INDIAN CULT AND A POWERFUL
DRUG—

By Gertrude Seymour, in The Survey - - 341

PIONEER DAYS IN IOWA AND LAST DAYS OF BLACK
HAWK—

From The Rock Island Union - - - 352

ALASKAN INDIANS MAKE MARVELOUS PROGRESS
UNDER FATHER DUNCAN—

By Frank G. Carpenter, in the Minneapolis Tribune 354

THE INDIANS AS GARDENERS—

By P. J. Powell, in Country Life in America - 361

FORT HALL INDIAN RESERVATION IRRIGATION PRO-
JECT AND FARMING—

By Richard J. Ward - - - 364

UTE FIESTA IN THE GARDEN OF THE GODS—

By Howard C. Kegley in The Overland Monthly - 369

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IROQUOIS WITH FALSE FACE AND CEREMONIAL RATTLE ILLUSTRATING
METHOD OF SCARING AWAY EVIL SPIRITS AND DISEASES

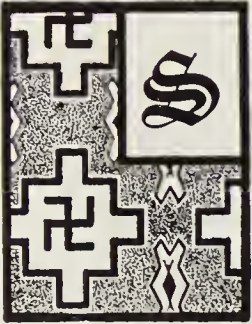


THE RED MAN



Sattelihu, or Andrew Montour:

By George P. Donehoo, D. D.



ATTELIHU, or Andrew Montour, as he is known in the history of Pennsylvania, was one of the most romantic figures in Indian history of the colonial period. From 1743 until his death he occupied a prominent place in all of the thrilling events in the struggle for the possession of the Ohio Valley. He was the oldest son of the famous Madame Montour, all of whose children became famous or infamous.

He first appears in the written records of history when he was met by Count Zinzendorf, in 1742, at the home of his mother at Otstonwakin, which was situated at the mouth of Loyal Sock Creek, at the site of the present Montoursville. Zinzendorf gives a very clearly drawn pen-picture of him. He says: "Andrew's cast of countenance is decidedly European, and had not his face been encircled with a broad band of paint, applied with bear's fat, I would certainly have taken him for one. He wore a brown broadcloth coat, a scarlet damasken lappel-waistcoat, breeches over which his shirt hung, a black Cordovan neckerchief, decked with silver bugles, shoes and stockings, and a hat. His ears were hung with pendants of brass and other wires plaited together like the handle of a basket. He was very cordial, but on addressing him in French, he, to my surprise, replied in English" (Memorials of the Moravian Church, 95-96). Such was the appearance of this man who was to have such a wonderful influence in the affairs of the province in the years to come. Whatever may have been his failings, he never wavered in his loyalty to the cause of the English during this period when France and Great Britain were both striving to gain the support of the Indians in the impending struggle for the possession of the continent. On account of his wonderful knowledge of the various Indian languages, as well as his ability to speak both French and English, he became invaluable as an interpreter to the colonial authorities.

His Mother, Madame Montour, appeared before the provincial council in 1727 as an interpreter for the chiefs of the Five Nations. She is called "a french Woman" in the minutes of this council. Andrew

Montour was presented to the provincial council by Conrad Weiser in 1748, "as a Person who might be of service to the Province in quality as an Indian Interpreter & Messenger, informing them that he had employed him in sundry affairs of Consequence & found him faithful, knowing & prudent." At this time Weiser says that Andrew was living among the Six Nations "between the branches of Ohio & Lake Erie" (Colonial Records, V. 290). Montour had been with Weiser on his journey to Onondaga in 1745 and had, no doubt, at that time shown his ability as an interpreter. He acted as the interpreter for the Miami and Shawnee at the council at Lancaster in 1748. From this time until after 1762 he acted as interpreter at nearly all of the councils held by the authorities of Pennsylvania, Virginia, and New York with the Six Nations, as well as those held with the "western Indians." In this work as interpreter and messenger for the English he was associated with Conrad Weiser, George Croghan, Christopher Gist, Scarouady (the "Half King"), and many other leading men of the period. In his later years he acted as one of the official interpreters for Sir William Johnson, of New York.

Like all of the Indians of the period he was a great wanderer, so far as his place of residence was concerned. In 1742 he was living on the West Branch at the home of his mother, at the site of the present Montoursville. After this he was living on the branches of the Ohio, probably on the Beaver River. Soon after 1749 he was living below Pittsburgh at the mouth of Chartiers Creek. In 1752 he was given a tract of land, in accordance with his request, "over the Blue Hills in Cumberland County." This tract was known as Montours Run, near its junction with Shearmans Creek, near Landisburg, Perry County. Previous to this time he had selected a tract in the Manor of Louthier, "at Canataqueany," which is a form of Conedoguinnet. This tract was probably near George Croghan's in Pennsboro township. If Montour ever occupied this tract it was probably for a short time in 1748 or 1749. He received a number of tracts of land from the province, as remuneration for his service as interpreter and messenger. In December, 1761, he was given a warrant for 1,500 acres between Kishacoquillas Creek and the Jaunita River. Another tract, called Sharon, was given to him in 1767. This was situated at the head of Penn's Creek. In April, 1769, a tract of 300 acres on the south side of the Ohio River, opposite Neville's, or Montours' Island, including his improvement within this tract, was granted to him. This tract was given the name of Oughsaragoh, in honor of Montour's Iroquois name, which was Eghisara. In the fall of 1768 he had been given a tract of 880 acres at the site of Montoursville, Lycoming County. He disposed of these tracts, save the one on the Ohio, at various times. In the warrants for these lands he is

called Henry Montour, a name by which he was known in his later life. His son John Montour, known as Captain Montour, had been educated in Philadelphia, under the care of Provost Smith. He lived for a time on Montour's Island, below Fort Pitt, where he died about 1830. He was prominent in the various frontier wars and also in the Revolution.

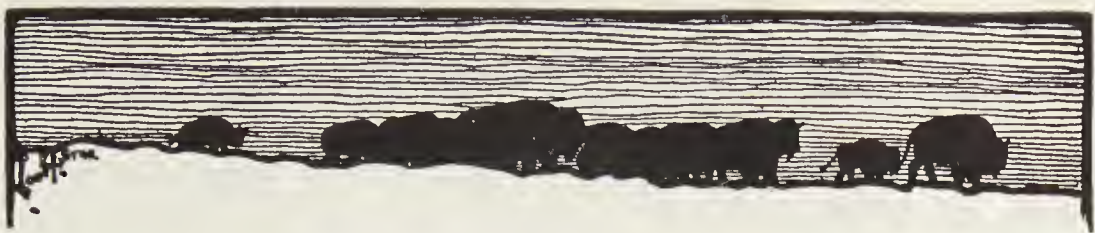
Andrew Montour was married two or three times. His first wife was a grand-daughter of Sassounan, or Allummapees, the leading chief of the Delaware Nation, who died at Shamokin. As the leading chief of the Turtle Clan he was by the English authorities called the "Delaware King." It is probable that Captain John Montour was a son of this first wife. In 1768 a deposition of "Catharine Mountor Wife of Andrew and also a Certificate signed by Henry Montour, who is also called Andrew Montour, the husband of the said Catharine, attested by Col. Croghan and Major Smallman" appears in the minutes of the Board of Property (Archives of Penna. Third Series, Vol. I. 240). In 1756 a number of Indians held a conference with Governor R. H. Morris at Philadelphia. In the minutes of this meeting it is stated: "They put Andrew Montour's children under his care, as well as the three that are here, to be independent of the Mother, as a Boy of twelve years old, that he had by a former wife, a Delaware, a Grand-Daughter of Al-lomipis. They added that he had a girl among the Delawares called Kayodaghscroony, or Matildelina, and desired that she might be distinguished, enquired after, and sent for, which was promised" (Colonial Records, VII, 95-96).

Andrew Montour was with the little army of Colonel George Washington when it was defeated at Fort Necessity by the French. He also accompanied the expedition of General Edward Braddock in 1755, and was present when the British army was defeated at the Battle of Monongahela. After this time he was at Shamokin (Sunbury), where he acted as a scout for the British. He was present soon after the capture of Fort Duquesne, by the army of General Forbes, in 1758. At the various important councils which were held at Fort Pitt in 1759 he acted as interpreter, being named in the records of these councils as Captain Henry Montour. He went on various important missions with George Croghan to the western Indians about Detroit, and during the conspiracy of Pontiac he served the British in various capacities. He met Colonel Henry Bouquet at Carlisle in May, 1763, giving him an account of the condition and attitudes of the Indians on the upper Susquehanna. He was present at the councils at Fort Pitt in 1768, and at Fort Stanwix in the fall of the same year, acting as interpreter. After this time there are very few notices concerning him in the archives of the State. His comings and goings were little noticed, so far as the records of the time are concerned. This, to the author, seems a very strange fact, as Andrew

Montour had occupied such a prominent position in all Indian affairs of the period. Isaac Craig says that he had always been told that Andrew Montour died and was buried at "Montour's Island," just below Pittsburgh, and says: "I am certain that the tradition must be true."

The life and work of Andrew Montour has never been given the credit which it deserves. It is doubtful whether Conrad Weiser and George Croghan could ever have met with their success in dealing with the Indians without the assistance of this "wise, prudent, and trustworthy" man. He took a most important part in all the historic actions of the province with the French and Indians during the entire period. His loyalty to the cause of the English never wavered, and although he was once charged with being friendly with the French interest, this charge was proven groundless. The name of "Montour" has been given such a bad reputation, through the doings of "Queen Esther," who has been called "the Fiend of Wyoming," that it is well to remember the faithful service of Satteliu, or Andrew Montour. Many men who have done far less for the cause of civilization have been honored by monuments of bronze and marble for what they have done. The ashes of Andrew Montour are resting in an unknown and unmarked grave somewhere on the shores of the "Beautiful River," which he helped to win for the Anglo-Saxon race.





Peyote Worship—An Indian Cult and a Powerful Drug:

By Gertrude Seymour, in The New York Survey.



THROUGHOUT northern Mexico and irregularly across the border into the Rio Grande valley grows an inconspicuous little cactus that for a decade has caused an amount of trouble quite out of proportion to its size. It is the root called by Indians "peyote," sometimes "mescal buttons." Spanish padres called it *raiz diabolica* or "devil's root." To botanists it is usually known as *Anhalonium Lewinii*. The term peyote is preferable, since a fiery intoxicant of Mexico, made from the agave or American aloe, bears the name mescal.

In Mexico, peyote has been of commercial and medical importance since long before the Spaniards came, and was included in the Mexican pharmacopoeia till 1842. It is now used ceremonially and medicinally among practically all the tribes between the Rio Grande and the Pacific, and up to the Dakotas and even to Wisconsin—Sioux, Cheyenne, and others. As one writer expressed it, "Peyote has become their religion and heartside; their physician and their corner drugstore—the preserver of their life."

And this is literally true. This cactus they use in an extraordinary variety of cases as medicine; it has become the center of a religious cult—for which its worshipers have earnestly fought and are still fighting; it is an article of some importance in commerce. Against all pleas for its continuance in this three-fold role—medicine, deity, and trade—are opposed legislators, officials in the Indian Service, doctors, superintendents, matrons, teachers; also missionaries of every sect; scientific experimenters; and the testimony of several private investigators who have eaten peyote to see from their own experience what is this thing that the Indians claim as a special gift from heaven to their race.

PEYOTE is the Spanish form of the Aztec word *peyotl*, meaning a cocoon or caterpillar, in reference to a downy tuft which succeeds the white blossom appearing on the low, blunt top of the cactus, and showing "like fallen stars" upon the ground of its habitat.

A Spanish padre, Bernardino Sahagun (1499-1590), gives what is perhaps the earliest reference to peyote, and says that "those who eat it see visions either frightful or laughable." A century later, Dr. Francisco Hernandez (1514-1578), sent out by Philip II to survey the new land, spoke of it as reported harmful to both men and women. The slices of the peyote root were also called "sacred mushrooms," and even Hernandez did not at first recognize them as parts of a root.

The earliest ceremonial in Mexican form was the dance, which lasted from sunset to sunrise next morning. Padre Ortega said they drank the powerful peyote to keep from being exhausted by the prolonged exercise. The opposition of the earliest Spanish missionaries was doubtless based upon the intoxicating effect of the peyote cactus, as well as upon the religious element in its ceremonial. Aztec laws against intoxication were exceedingly severe, peyote being one of the intoxicants especially mentioned in a law of Montezuma's. Since, however, the Indian ceremonials soon borrowed from the Catholic ritual, and peyote was partaken of in form of the church's communion service, a more determined opposition arose. A small manual, prepared in 1760 for missionaries' use in the confessional, asks:

"Hast thou eaten human flesh? Hast thou eaten peyote?"

Among the Tarahumare Indians of northern Mexico, the chief ceremonial feature of the peyote worship—they called it *Hikuli*—was the dance, according to Lumholtz, who describes vividly every step from the solemn departure of the seekers each October on their forty days' journey to the highlands where the hikuli grows, to the exhaustion of dancing in the *tipi*, or ceremonial tent, at dawn. In the field, the Tarahumare found the hikuli by his sweet song: "I want to go to your country that you may sing your songs to me." Each variety of the hikuli was reverently gathered in silence and with sharp sticks, that he be not disturbed by harsh sounds or profaned by human touch.

When the company had assembled in the *tipi*, the leader pressed the rim of a gourd or bowl into the ground and then drew two diameters across the circle, thus making a symbol of the earth. At the intersection of the lines he placed a hikuli and covered it with the inverted bowl or gourd. Across the bowl he drew a notched stick back and fourth, making a rasping sound, "which hikuli loves and through which he manifests his strength." Women assisted in this ceremony, dancing sometimes simultaneously with the men, sometimes separately; they also prepared the feast that followed.

Following sooner or later upon the exhilaration came sleepiness and depression. One after another the worshipers besought hikuli to excuse them for a time, till perhaps only the leader would be left to continue the ceremony. At sunrise all roused. Hikuli was elaborately "waved

home," to the sun whence he came. Water was brought, purified and sprinkled over each one from the notched stick. Then they washed and partook of food.

From the Mexican Tarahumares the cult spread to the tribes in Arizona and Oklahoma. The chief contrast in the northern ceremonial is that in place of dancing, a mood of meditation and prayer prevails and long recitals are made of experience and vision. The needed stimulus of sound now comes from drums and rattles rather than from rasping of sticks.

Among the Kiowas and Pawnees are two striking observances. One is the midnight ceremony of water taking. At the witching hour, a member of the cult is dispatched for a bucket of water. Since he is thoroughly under the influence of peyote by this time, and there is every possibility that he may fall into the well or the brook, those remaining in the tent sing songs for his safety. On his return the water is purified by a cedar smudge and then passed for drinking, while the leader lectures sternly on temperance. In some tribes there is sprinkling first, as with "holy water;" hands are dipped freely into the pail, scooping up the water to be poured upon the head of the worshiper. Here native ingenuity or native idealism has evidently assimilated the missionaries' rite of baptism to the water-custom already existing to assuage the thirst resulting from the use of this dry and bitter cactus.

The other ceremony, the dawn song, shows in Indian symbolism the fundamentally religious attitude of all people in all ages towards the mystery of returning day. In the Pawnee peyote service, as the sun appears, the ritual is interrupted long enough to sing a special set of songs, and the curtain is raised so that the first rays of the sun may strike the altar. At the close of this special ceremony the ritual is resumed.

THE fullest recent description of a present-day ceremonial, based on information given by a peyote eater, is that published in 1915 by Professor Alanson Skinner in the *Anthropological Papers* of the American Museum of Natural History.

When all are placed, the chief orders that all "eat the peyote and think of Jesus and his goodness." When peyote is eaten, cedar leaves are burned on the altar, and all kneel and pray. Passing the leader's staff—representing the staff of the Saviour—is the next step. Each man holds it while he sings four songs, repeating each a second time. A sermon is followed by a public confession and testimony as to sins given up. There is further exhortation on topics of practical morality; more singing; more incense; and the staff is passed again. Dawn songs are followed by blessing the water and distributing it to all. A little

food and candy are given (candy is believed by some an antidote to the drug). Women go out to prepare the feast. Before their feast all must wash, the peyote chief carrying the water to show his humility, in reference, of course, to the scripture narrative of foot-washing. The feast is of most elaborate and costly food, and is said to cost sometimes fifty dollars or more.

To these services visitors are only occasionally admitted. Perhaps the first white man to attend a peyote ceremony was James Mooney of the Bureau of American Ethnology. Certainly he was the first to describe the ceremony, in 1891. In 1909, Mrs. Brabant, of the Indian Service at White Eagle, Okla., attended a Ponca service, and formally reported her experience in a letter to the local Indian agent. She writes:

"I found the mescal tent members were composed of the educated Ponca men, many women also being in attendance. The tents were always overcrowded and overheated with the large altar fire. Though the members were the educated young Indians long past the days of paint and feathers, they reverted to Indian togger, painted their faces, bedecked themselves with feathers, and frequently wore a Catholic rosary in their hair. . . .

"I was informed by members that out of the 'bean' lying on the crescent-shaped altar in the center of the tent there would emerge the body of our Saviour, visible only in this form to those members who partook of sufficient number of beans to obtain this concession from the Deity. To the tune of weird songs and the continuous beating of the tom-tom was added the deadly narcotic influence of the beans, as all eyes remained intently fixed upon the altar.

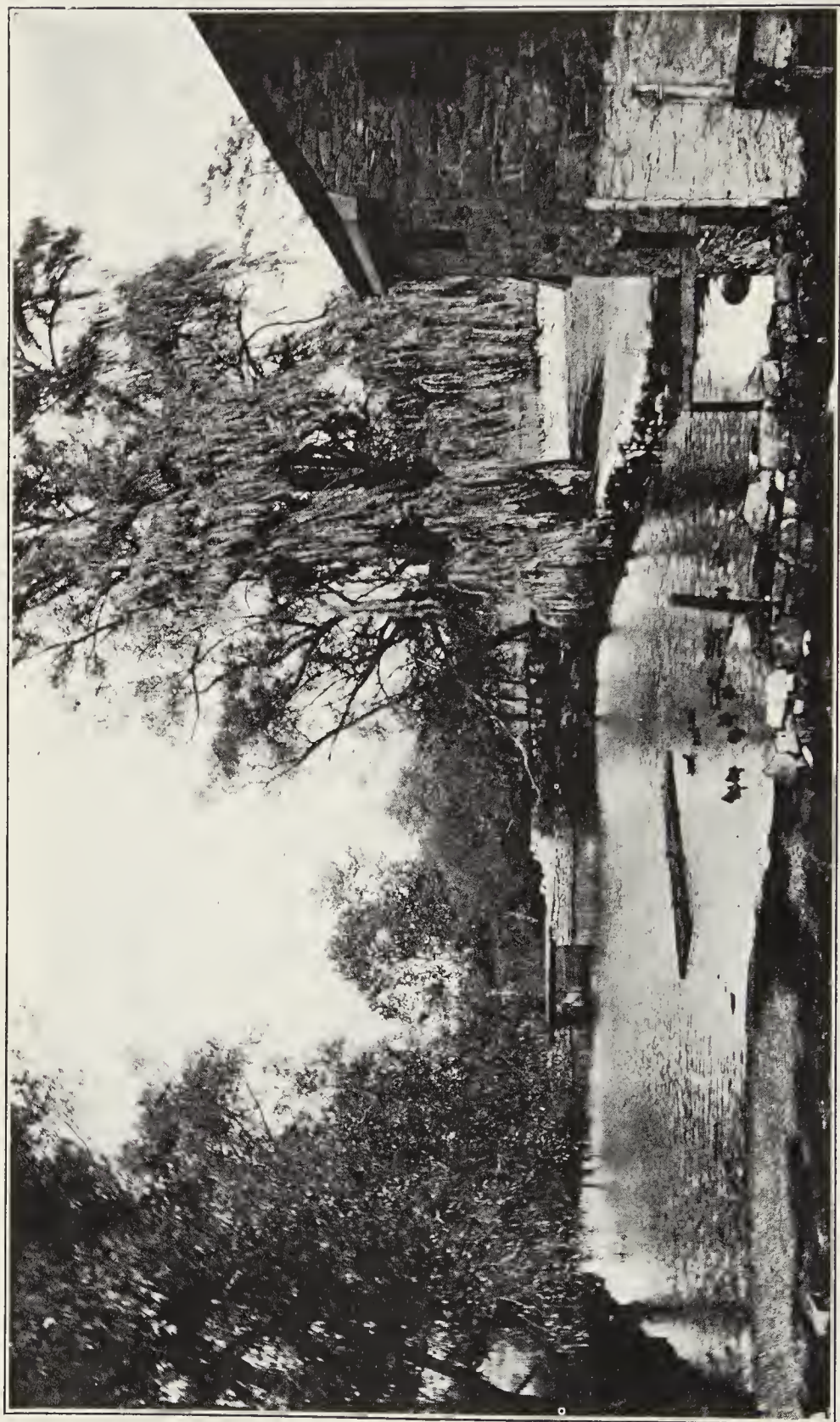
"Further investigation proves that the form is visible only to those who eat to the limit. . . . I find that the limitation is marked where nature rebels and nausea is beyond control."

Similar in effect are the proceedings reported in recent meetings among other tribes also. A youth of the Winnebago tribe, Harry Rave, whose own brother John is a peyote leader, "having twelve men under him as his apostles," ate thirty-six buttons one night. His experience he submitted in an affidavit, in which he stated:

"It made me feel kind of dizzy and my heart was kind of thumping and I felt like crying. . . . Some of them told me this was because of my sins. . . . I kind of see something like an image or vision, and when my eyes are open I can't see it so plain. I got very dizzy and I began to see all kinds of colors, and arrows began to fly around me. . . . I saw a big cat coming toward me and felt him just like a big tiger walking up on my leg towards me. . . . I heard an educated Indian and he said in a meeting on Sunday morning: 'My friends, we must organize a church and have it run like the Mormon church.' "



THE ADMINISTRATION BUILDING OF THE CARLISLE INDIAN SCHOOL



THE OLD SPRING AT THE SCHOOL FARM

An Indian of the Arapaho tribe had been a gambler. On giving up the peyote, which he worshiped for sometime, he had a gruesome experience:

"All the time I sat and kept my eyes fixed on him (*i. e.*, the peyote button) where he was in the middle of the tepee. Then on the third day when I was watching him, I saw come out of him a great snake with maybe four, maybe five heads, I do not remember which. And the snake came right around me and I felt my hand, and the skin of it was snake skin, and all over my body my skin felt like snake skin, but I kept on watching mescal and then I saw a centipede come out of it, and I watched a long while, but never saw anything but this snake and centipede come out. . . . Then I told my friends that I was through with it."

OTHERS tell that animal passions are aroused; that at mescal feasts "many bad things are done;" that the "women seem to lose all their ashamedness," sometimes tearing their clothes and pulling out their hair. But whatever may be the experience locally or in individual cases, there is no evidence available that, as a cult, the peyote-eaters were originally given to immorality. In many places women are not admitted to the *tipi* except at sunrise bringing in the first food.

One of the claims made for peyote is that it overcomes the craving for whiskey. On this subject an Omaha peyote-eater wrote to Commissioner Sells thus:

"Those people who are opposed to our using peyote claim that it is the same as whiskey in its effect. But I know it is not because before I became a member of this society I drank much whiskey and I can testify that they are greatly different. When I was using the whiskey I was bad and knew not what good was."

But this is not a universal condition, apparently. A Ponca Indian writes this affidavit in a very different key:

"They say that if you eat this bean it will cure you from drinking whiskey. . . . I know that this is not true. . . . Most all mescal-eaters go off and get drunk occasionally. . . . I have been to Sioux City with many of the mescal or peyote society and got drunk with them. That is a common thing for them to do because I have seen them do it. I think that when they first start to use peyote they give up whiskey for a little while, but they soon want it again."

But peyote is called by some authorities "dry whiskey," and is said to overcome craving for liquor only as morphin or opium would—and with similar results.

The marked secondary effect of peyote, weariness and depression, are felt with only occasional exceptions. These would result, in the case of the Indian, in a permanent economic degeneration. On file in the Indian Office is a report from Superintendent Kneale of Nebraska listing male adults of the various religious organizations and indicating their degree of competency: of those in Christian organizations, 50 per cent and over were self-supporting; of those in medicine lodges, 15 per cent and over are self-supporting; and of those in mescal organizations, 21 per cent and over are self-supporting.

The late Walter C. Roe, missionary of the Reformed Church in Oklahoma for many years, noted also the results in unsteady nerves, a relaxed brain, and neglected homes and farms.

It is on these economic grounds that the petition of the Kickapoo Indians of Kansas to the Commissioner of Indian Affairs is based:

"We the undersigned members of the Kickapoo tribe of Indians in Kansas most earnestly petition you to help us keep out the peyote, or mescal, from our people. We realize that that is bad for Indians to indulge in that stuff. It makes them indolent, keeps them from working on their farms, and taking care of their stock. It makes men and women neglect their families. We think it will be a great calamity for our people to begin to use the stuff. . . . We most urgently petition you that immediate action be taken before the stuff gets hold of our people."

This petition, recorded in the Indian Office, has a long list of signatures or "marks."

CERTAIN grave physical effects of peyote have been noted. Dr. J. A. Murphy of the Indian Service, writes:

"It is a drug that is given indiscriminately and for all purposes in illness by the Indians without accurate measurements or doses, and any drug that has a narcotic effect, put into the hands of someone who does not know the ill result, is bound to have a bad effect on someone."

Dr. Ales Hrdlicka, a curator of the United States National Museum, says, concerning the effect of mescal:

"The effect of the 'button' manifests itself very largely in nervous stimulation and in cases of a larger dose in a sort of intoxication. These conditions, if repeated for a length of time, are bound not only to cause a permanent harm to the individual addicted to the mescal, but they also become a source of other abnormal conditions which I cannot well explain in a letter. The habitual use of mescal must be classed with the habitual use of drugs, such as morphin or cocain, though the substance is not as dangerous. The habit of mescal-chewing is easily acquired and has spread within recent years to an alarming extent."

It is said that children of mescal-eaters die in remarkably large numbers in their first year—a fact not difficult to understand when one reads that peyote tea is given to new-born babies; is poured into the ears of children as a cure for various ailments. From even government schools the children steal away to peyote meetings, and teachers say that such children “are incapable of study, even mentally deficient, for several succeeding days.”

“Its free and indiscriminate use among Indians,” writes an officer of the Indian Service, “is just as bad as if in one of your white public schools children were allowed to get the cocain or opium habit.”

When Lewin's report was first issued, in 1888, much interest was roused in the new drug, and a brilliant future was predicted for it, especially in nervous and acute heart cases. But the firms that prepared it soon abandoned their undertaking, and the United States Dispensatory records “mescal buttons” as of doubtful value as a remedial agent.

Its chemical constituency was tested by the Bureau of Chemistry in 1908, and powerful alkaloids were discovered. The final verdict was: “We know of no drug producing similar effects the use of which is not harmful.”

After testing the action of peyote by taking some buttons himself, the late Dr. S. Weir Mitchell of Philadelphia wrote:

“I predict a perilous reign of the mescal habit when this agent becomes obtainable. The temptation to call again the enchanting magic will be too much for some men to resist after they have set foot in this land of fairy colors, where there seems so much to charm and so little to excite or disgust.”

The Indians themselves are naturally somewhat inarticulate when they try to describe “this land of fairy colors.” The physical effects of the drug they can interpret more readily than the psychological. “This peyote we eat gives us a joyful feeling. It gives us a sensation that cannot be described,” said Joe Springer, mescal leader of the Iowas in Oklahoma. This is as definite a statement as can be found with the exception of the occasional hallucinations of snakes or arrows already referred to. The most brilliant account of the extraordinary physical effect is that by Havelock Ellis recorded in the *Therapeutic Gazette*. Dr. Ellis ate buttons himself, and also gave some to two friends, one an artist and one a poet, both of whom had vivid and somewhat uncomfortable reactions. His own report may be thus abstracted:

“I ate three buttons. The first symptom was a consciousness of energy and intellectual power. Then I felt faint and unsteady, and my pulse was low. I could read as I lay down, but found it easier to make my notes with pencil than with pen. I noticed a pale shadow over

what I read, and objects not in the line of vision tended to become obtrusive and clearly colored.

"The visions came, at first slowly, then very rapidly. . . . Thus was a vast field of golden jewels studded with red and crimson and green stones—a wonderful perfume—rare flowers and iridescent fibrous wings as of butterflies—then all became a hollow revolving vessel, lined with marvelous mother-of-pearl—profusion and variety of images—living arabesques. I had but little control over my mind when I tried to individualize them. . . . I saw them best in a dark room where was the play of firelight. . . . I turned on the gas—it became brilliant waves of light—shadows were flushed with green and violet. The next day I found my eyes sensitive to light and to blue and violet colors—indeed, ever since I have found myself more esthetically sensitive to delicate phenomena of light and shade and color."

On another occasion Dr. Ellis had someone play while he was under the influence of peyote, testing the power of music to create images. In no case did he know what was being played before he gave his report. Schumann's Prophet Bird caused a "vivid sensation of atmosphere and feathery forms." The Scheherezade gave visions of "floating white drapery and jewels."

Dr. Ellis concludes his report by saying, "That the habitual consumption of peyote in large amounts would be gravely injurious, I cannot doubt."

Experiments have been made also by psychiatrists in Kraepelin's clinic in Munich, and under the direction of Dr. R. P. Angier of the department of psychology of Yale. All these are reported more technically but to the same effect.

THE unquestionable reality and vividness of the experience recorded by trained observers should be transplanted in sympathetic imagination to the Indian groups of earlier days. It must be recalled how profoundly religious is the Indian; how vivid his idealizing and imaginative powers, how intimate is his communion with the life around him, in its plant manifestations as well as its animal. What wonder then that there developed about this strange little cactus that gave him such ecstasy of sensation and vision, the glamor of mystery and a worship like that recorded in the earlier experiences, the sincerity as well as the interest and strange beauty of the early peyote ceremonial?

Not less open to question, however, is the obvious degeneration of peyote worship. The younger ambitious Indians have seen in the position of mescal leadership an opportunity for personal and party prestige and have not hesitated to take it, for it is a matter of vision,

real or so-called. The cult itself is the result of a vision to a member of the Ponca tribe during the ecstasy of the ghost dance. All is vision. The leader may change the adornment of the *tipi*; he may introduce new songs or modify old ones; he may change the ritual, simply because he is the leader and claims that he has had "a vision."

It is interesting to note in this connection that Professor Alanson Skinner's description of the ghost dance in *Anthropological Papers*, refers to Springer, leader of the Iowas, as confessing that "he himself had never been in a trance of this nature, explaining, it is stated, that he had led too impure a life and that he was not a thorough believer." The ghost dance is apparently a ceremonial of pure ecstasy or hypnotism. Springer like others, finds it easier to lead when his claim has the assistance of a powerful drug.

Wide indeed is the chasm between the earlier religious interpretations of peyote, such as those given by the Tarahumeras, and certain petitions so-called received in the past few years by the Indian Office through local agents or brought by delegations of Indians who have come to Washington at their own expense to protect their "rights to worship." From one ardent peyote group comes this extraordinary document:

"Some pale faces who claim to be our friends are fighting our religion. They claim that the red man is using the peyote and mescal bean, and that the Indian prays to this bean instead of God and also claim that the use of the peyote is injurious to the red man in mind and body. But all of this is not true. It's these missionaries and some government officials who are making this complaint. . . . It's nothing but jealousy that the missionaries have against the Indians, since they can't drive the red people with an iron rod to join their churches. . . .

"Our enemies claim we use a tom-tom; that is true; that is the only kind of music the Great Spirit gave the red man. The white people have different kinds of music. The Salvation Army also use little drums; other churches use pianos, organs, and different kinds of music.

"They are with the Indian for the mighty dollar just the same as any one else. If they were not drawing a salary they would not be with us for just love. No."

Parallel with the rapid spread of peyote worship in the last decade has been a determined effort on the part of the officials of the Indian Service to secure accurate information as to the spread of this thing, to determine whether the Indians used peyote as a religious ceremony or as a habit-forming drug. As early as 1909, a detailed questionnaire was sent out from Washington to ascertain the number of worshipers, the events of the ceremony, and the physical consequence experienced by the worshipers.

Replies came back in uncertain tone from superintendents, doctors,

agents, matrons everywhere, who saw the "loss of sense of honor"; "the lowering of moral standards"; "the recruiting of most vicious characters" from the ranks of mescal worshipers, and who believed that the plea of religion was "a cloak for the indulgence of the drug."

As vivid and continuous as a story read the records of the Indian Office file,—the desire to be absolutely fair to the red man; to deprive him of no religious *rights*, yet to save him from the physical degeneration resulting from the indiscriminate use of a potent drug; above all, to find some legislative authority by which to enforce regulations deemed advisable, indicate an earnest attention to the growing problem that deserved earlier legislative recognition and support.

For years the only statue upon which the Indian Office could depend was the law of 1897 concerning the sale of intoxicants among the Indians. But action under this law depended upon a very broad interpretation; for "intoxication" has been generally interpreted by the courts to refer exclusively to the effects of alcoholic beverages.

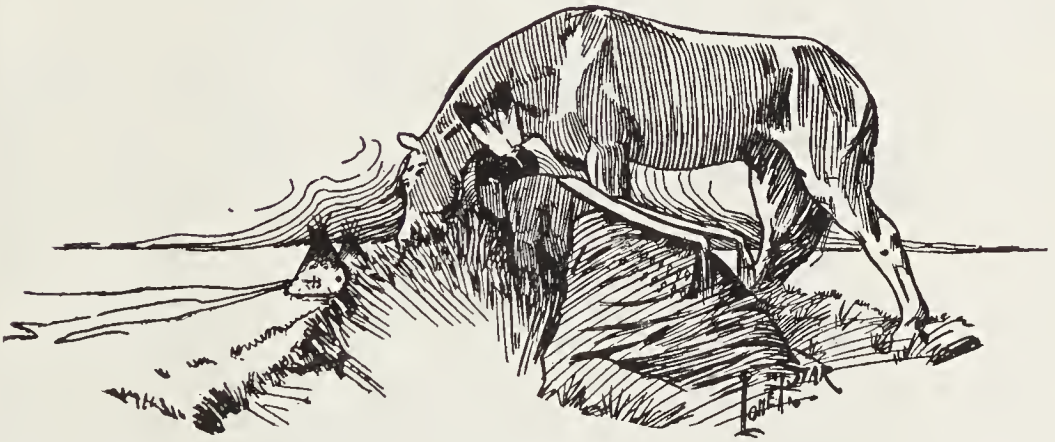
A definite gain was made in 1915 when the Department of Agriculture secured the inclusion of peyote under the food and drug law. It is too early yet to be sure how effective this action has been. Those who are nearest to Indian interests believe that an amendment of the Harrison narcotic law would do the work. Such an amendment is now before Congress under the Thompson bill, which adds peyote to the list of drugs brought within the Harrison law. This bill has been favorably reported by the Committee on Finance and is on the Senate calendar.

A second bill yet more drastic has been introduced in the House by Congressman Gandy of South Dakota. Congressman Gandy has seen with his own eyes the effects of peyote among the Indians of his own State and elsewhere; and in unmistakable terms his bill aims to "prohibit the traffic of peyote."

It is interesting to note that a group of Yankton Indians of South Dakota sent, in March, a petition to Congress signed by ninety-two members requesting the passage of Congressman Gandy's bill. "We fully realize the importance of the passing of this bill," they write, "as it means the only and one way in which the traffic among the Indians can be successfully suppressed."

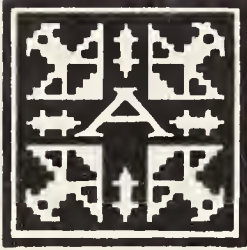
PEYOTE is a greater problem, however, than simply that of legislation. A distinguished student of anthropology said lately: "You must see this thing in its proper background. It is a psychological condition, this peyote worship, like several other similar institutions of recent revival among the Indians. The real trouble is the deadly vacuity of their lives."

The importance of regulating peyote under the law of habit-forming drugs or under a special law is beyond question an immediate necessity; but even granting that physical and mental gain will follow the enforcement of such laws, the measure is but negative. The deep religious and idealistic nature of the Indian, his poetic impulse and esthetic appreciation cannot be satisfied with negations, cannot perhaps be "industrialized, cannot find complete satisfaction in schools and manual training or instruction in agriculture. The wider education that shall provide for philosophy and esthetic culture, as well as a religion—this, and not less, is involved in the problem of peyote—which is, after all, only a part of the whole problem of the Indian."



Pioneer Days in Iowa and Last Days of Black Hawk:

From the Rock Island (Ill.) Union.



PROPOS of Mr. Jordan's interesting recollections of Black Hawk, we publish the chief's war speech, which soon led to the "Black Hawk War." Whatever his motives, his address to his followers is eloquent and appeals to the present day sense of justice.

In the spring of 1830, Black Hawk and his band, after an unsuccessful hunt, came back, "to find their town almost completely shattered, many of the graves ploughed over, and the whites more abusive than ever," and encroaching more and more upon the lands at the mouth of Rock River. Things went from bad to worse, when in the spring of 1831, Black Hawk was officially informed of the order from Washington for him to go to the west side of the Mississippi. It was then, according to Galland's "Iowa Emigrant" that Black Hawk gathered his band around him and made this speech, which is characteristic of the man, and seems to fully state his view of his grievances:

"*Warriors:* Sixty summers or more have gone since our fathers sat down here, and our mothers erected their lodges on this spot. On these pastures our horses have fattened; our wives and daughters have cultivated the cornfields, and planted beans and melons and squashes; from these rivers our young men have obtained an abundance of fish. Here, too, you have been protected from your old enemy, the Sioux, by the mighty Mississippi. And here are the homes of our warriors and chiefs and orators. But alas! What do I hear? The birds that have long gladdened these groves with their melody now sing a melancholy song! They say, "The red man must leave his home to make room for the white man. The Long Knives want it for their speculation and greed. They want to live in our houses, plant corn in our fields, and plough up our graves. They want to fatten their hogs on our dead, not yet mouldered in their graves! We are ordered to move to the west bank of the Mississippi; there to erect other houses, and open new fields, of which we shall soon be robbed again by these pale faces! They tell us that our great father, the chief of the Long Knives, has commanded us, his red children, to give this, our greatest town, our greatest graveyard, and our best home, to his white children! I do not believe it. It cannot be true; it is impossible that so great a chief should compel us to seek new homes, and prepare new cornfields, and that, too, in a country where our women and children will be in danger of being murdered by our enemies. No! No! Our great father, the chief of the Long Knives, will never do this.

"I have heard these silly tales for seven winters, that we were to be driven from our homes. You know we offered the Long Knives a large tract of country, abounding with lead, on the west side of the Mississippi, if they would relinquish their claim to this little spot. We will therefore repair our homes which the pale face vagabonds have torn down, and if these white intruders annoy us, we will tell them to depart. We will offer them no violence, except in self-defense. We will not kill their cattle or destroy any of their property, but their scutch wapo (whiskey) we will search for and destroy, throwing it out upon the earth wherever we find it. We have asked permission of the intruders to cultivate our own fields, around which they have erected wooden walls. They refuse and forbid us the privilege of climbing over. We will throw down these walls, and as the pale-faces seem unwilling to live in the community with us, let them, and not us, depart. The land is ours, not theirs. We inherited it from our fathers; we have never sold it. If some drunken dogs of our people sold land they did not own, our rights remain. We have no chiefs who are authorized to sell our cornfields, our homes, or bones of our dead. The great chief of the Long Knives, I believe, is too wise and good to approve acts of robbery and injustice, though I have found true the statement of my British friends in Canada that the Long Knives will always claim the land where they are permitted to make a track with their foot, or mark a tree. I will not, however, believe that the great chief, who is pleased to call himself our 'Father,' will send his warriors against his children for no other cause than contending to cultivate their own fields, and occupy their own houses. No! I will not believe it until I see his army. Not until then will I forsake the graves of my ancestors, and the home of my youth!"

In his biography, Black Hawk also complains, doubtless with truth, that the white people had brought whiskey into the villages and cheated the Indians without mercy. He says that in the case of one man who continued this "fraudulent practice" openly, he took some of his young braves, went to the man's house, and broke in the head of his whiskey barrel.

At length, confronted with General Gaines, in command of several hundred regulars, and 1,600 Illinois volunteers under Governor John Reynolds, Black Hawk crossed over to the west side of the Mississippi River, signed another treaty, agreeing never again to go on the east side without the permission of the Government, and as it was then too late to raise a crop he and his followers spent the remainder of the season wandering about, brooding over their wrongs. The following winter he was engaged in making up his war party, much of the time being spent about Fort Madison, and much of the time in Louisa County. The Black Hawk war, like many other notable things, undoubtedly had its beginning in this county.



Alaskan Indians Make Marvelous Progress Under Father Duncan:

By Frank G. Carpenter, in Minneapolis Tribune.

Frank Carpenter visits the ancient priest whose life has been devoted to teaching and civilizing Uncle Sam's wards in the Far North.—He tells of the Tsimpseans and their cannibal feasts; how they tried to kill Father Duncan and how he civilized them.—The Metlakahtlans of today, their aspirations for the higher education and citizenship.—A description of their town.



ANNETTE Island, Alaska.—I have come to Annette Island to visit Metlakahtla. This is the seat of the Indian colony brought here from British Columbia by Father Duncan, now almost thirty years ago. Every one has heard of Father Duncan's wonderful work with the Indians. He is now 84 years of age and is still strong and full of vigor. He is sometimes called the apostle of Alaska, and his work with these Indians gives him a right to the title. Mr. Duncan began life as a commercial traveler in England, and at 21 he was well on his way toward a salary of \$5,000 a year. He was naturally religious and he decided to give up his work and become a missionary. He went to college expecting to be sent to India, but instead he was ordered to go to the western coast of British Columbia to work with a tribe of Indians known as the Tsimpsean.

To Work Among the Cannibals.

THESE Tsimpsean Indians were then among the most barbarous of any on the North American continent. They believed in witch doctors and were given over to cannibalism. They were hunters and fishers and clothed themselves in the skin of bears and wolves. They had wierd dances, during which they wore the skulls of bears on their heads. They had medicine men who wore masks and who tried to frighten off disease with hideous noises. If the demon of disease did not leave, the witch doctors would hack away the sore places on the body of the patient with their knives, or suck or burn away the ailing flesh. They pointed out children and others as possessed of evil spirits and as being witches, and in such cases the tribe felt they must kill those so afflicted.

The Indians had also curious customs regarding the treatment of their women. Young girls approaching womanhood were confined far

away in isolated cabins, and when brought back were supposed to have dropped down from the moon and to be ready for marriage. On such occasions there was great feasting, and the youths of the tribes were initiated into dog eating, cannibalism, and, devil dancing. The Indians believed in spirits, and they had certain theories as to the transmigration of souls. On the whole, they were on a very low scale of civilization.

Threatened With Being Eaten.

WHEN Father Duncan arrived in Victoria on his way to this work he was told that if he went on to the Indians he would surely be killed. The man who gave him the warning was the head of the Hudson's Bay Company, who, when Duncan still insisted, said: "Well, my good man, if you are to be killed and eaten I suppose you are the one most interested, and we shall have to let you do as you wish."

With this permission, Father Duncan was allowed to go to Fort Simpson, not far from Prince Rupert, and he there began work. The story of how he narrowly escaped being murdered and how he gradually worked his way into the confidence of the savages I shall tell later as he gave it to me during my stay.

Brass Bands for the Indian.

IT is enough here to say that he converted eight or nine of these tribes to the Christian religion and made them about the most law-abiding and civilized people of the Indian race. They had their own council and they governed themselves. They had their own boats and they established a canning factory and put up salmon for shipment. They learned to make ropes and brushes, to weave and to spin. Mr. Duncan went to England and brought back musical instruments and they established a brass band. They had a schoolhouse and a church with an organ, which they were able to play. They had their market house, their shops, their carpenters, tinnerns, coopers, and other mechanics. They kept the Sabbath and led moral lives. What has taken ages to accomplish with other peoples these Indians, under Father Duncan, accomplished in less than thirty years.

Asks to Bring Indian Tribe into U. S. Territory.

IT was about this time that the Church of England began to meddle with Father Duncan's experiments, sending over a bishop to rule over him and the Indians. Father Duncan found that his work was being undone, and he then asked the United States to allow his Indians to settle on our territory. That was in 1887. The matter was much agitated in the United States. Father Duncan was supported by Henry Ward Beecher, Phillips Brooks and others, and through their efforts a territory was allotted to him and his Indians on the north-western side of this island. They came in August and the first thing

they did was to erect a flagpole and hoist the Stars and Stripes. They next had speeches by the Hon. H. R. Dawson, the United States commissioner of education, and by Father Duncan, and later on divine service, consisting of song and praise in the Tsimpsean language.

Annette Island Set Aside for Them.

THE next day a sawmill was unloaded, and the people began at once to clear the forests and erect the buildings for their new homes. They built a cannery and year by year added to their structures until they had a town hall, a great church, a schoolhouse, a store, a public library and the other buildings necessary to an intelligent Christian and civilized community. They put up comfortable homes with gardens of vegetables and flowers, and, in short, established the most advanced native community in the western part of the North American continent.

The settlement was called the New Metlakahtla and since then the Indians have been known as the Metlakahtlans. In 1891, Annette Island was set aside by Congress as a reservation for them and it was provided that it should be used by them in common under such rules and regulations as might be prescribed by the Secretary of the Interior.

Beauties of the Island.

I WISH I could show you Annette Island. It is one of the most beautiful parts of southeastern Alaska. It is fifteen miles long and ten miles wide and is formed by a long mountain on the backbone of which are a number of beautiful lakes. The mountain is wooded and it assumes a purple tinge under the cloudy sky. About Port Chester the land slopes gently down to the sea. Here the trees have been cut away and a few hundred acres have been cleared and divided up into town lots for the buildings. At the left as you come into the harbor you see a silvery cascade tumbling down the slope of the mountain. It comes from Lake Chester, a short distance inland and at an elevation of 850 feet above the sea.

The most conspicuous building in the town is a great white frame structure with two towers. This is the Westminster Abbey of Metlakahtla. It is Father Duncan's church and was built by the Indians at a cost of \$12,000. It is the largest church in Alaska, and will comfortably seat 500 people.

Building Painted in Colors of Flag.

ON the left of the government school recently erected by the United States, and still farther away is Father Duncan's guest house, his office, his school and the great store which he built to supply the needs of the people.

Right at the dock is a salmon cannery which has at times been a

very profitable undertaking, giving work to all the people and bringing in a great deal to the colony. Its capacity is about a million cans of salmon per annum, and connected with it is a box-making establishment where are made the 20,000 cases or boxes used for shipping the fish. At times as many as 10,000 salmon have been handled in a single day, and altogether a great many million cans have been shipped to the markets.

One of the striking buildings of the new Metlakahtla is the library and jail. This is painted in the colors of the American flag.

The first story is bright red; it is the jail. The second story is snow white; it is the library. The cupola on the top is bright blue.

Perennial Green Prevails.

CLOSE to the beach and running back from it toward these public buildings are the homes of the people. They are several hundred in number, and they were all built by the Indians and with money which they had earned in connection with Father Duncan. The houses are cottages of one and two stories. They have glass windows, porches and comfortable surroundings. Each has a lot about 80 feet front and 90 feet deep and each faces upon one of the wide board walks that form the highway and streets of the settlement. Each house has its garden. Some have patches of potatoes, others have flowers of various colors. Wherever there is an uncultivated spot salmonberry and elderberry bushes and fireweed have grown to the height of your waist. The whole country about is clad in perennial green.

Landing I walked from the wharf over the long board walk to the office of Father Duncan. He has one building which is his combined study and home. It is one of the plainest of the whole settlement, and is small in comparison with the 12-room guest house nearby, which he has put up for those who come to see him and his flock. I knocked on the door, and a moment later Father Duncan stood before me.

I had expected to meet a giant with a figure and face that might have recalled Abraham or Moses. Instead I saw a short, stocky, roughly clad little old man. Father Duncan is less than medium height, and he weighs no more than 150 pounds. He has a large head, a bit bald at the crown, but beyond that thatched with silvery white hair. His face is as rosy as that of a baby when exposed to the winds of the winter, and his eyes are as blue as the skies that cover his island. He has a heavy white beard, and his face is a benediction. His eyes radiate kindness, and I was impressed with his sincerity and his honesty. As I looked at him I could not realize that he was 84 years of age, and when he spoke his voice was like that of a man in his prime.

Remember When Human Flesh Was Eaten.

OUR first talk was about the Indians as he found them when he came to British Columbia. The old man's eyes flashed as he told of his fights with the officers of the Hudson Bay Company, and they grew sad as he spoke of the savages. I asked him whether the Indians were really cannibals when he found them, and whether he had actually seen them eating each other. He replied that he had seen a woman killed, and had seen the savages eating a boy who had died on the beach. That was almost sixty years ago. He tells me that many of the tribes along the coast of British Columbia at that time were cannibals, and that there were other cannibals north and south of the Tsimpseans among whom he worked. Some of the tribes were more addicted to the eating of human flesh than others. Cannibalism was a part of their religion, and was connected with the rites of their medicine men.

Upon my asking him as to the people he had seen eaten, he first cited the case of the woman referred to above. He said:

"I had heard of the cannibalism, and one day an officer of the fort ran into my house and told me the Indians were about to kill one of their women. He warned me to keep in and said that I would surely be killed if I attempted to interfere. A moment later another man rushed in and said that the woman had already been killed. We went out to the beach where the crowd of Indians were. They were divided into two bands, each led by a brave who was stark naked. All were howling horribly. They had killed a woman and cut her in half and each of the nude Indian leaders was carrying his half of the woman in his teeth. As we came up the bands separated and each gathered around his leader. They were so crowded together that I could not see. They sat down in two great bunches on the sand. When they got up not a vestige of the woman was to be seen. What became of the flesh I do not know, but I was told it was eaten, and that all had engaged in the feast.

Flesh Eaten Uncooked.

"DO you mean to say that they eat the flesh without cooking it?"
"Yes, they must have eaten it raw, for, as I say, the woman disappeared. They may have buried the bones in the sand. I doubt, however, whether the flesh agreed with them, for the officers of the Hudson Bay Company fort nearby told me that it was the custom of the Indians after such cannibal feasts to come into the post the day following and buy large quantities of epsom salts."

"You spoke of seeing a boy killed, Father Duncan?"

"No, I did not see him killed. The boy died of consumption. His body was laid out upon the beach and it was there eaten by the people."

Attempt to Murder Doctor Duncan.

AT another point in the conversation I asked Dr. Duncan about some of the attempts made to kill him. He described them most graphically, and as he talked I could see that he was again living over the past. He rose to his feet and acted the story, his eyes flashing and his arms waving gestures. He told me how one of the chiefs, tried to close his school, being incited, as Father Duncan thought, by the officers of the Hudson Bay Company, who wanted to get rid of him. In one such case a chief demanded that Father Duncan close the school because his beautiful daughter was just about to drop down from the moon to be married. The chief said that she had gone away and would come back in great state. She would drop from the moon into the sea and would rise out of the water with a bearskin over her shoulders and thus appear to the people. At this time there would be many ceremonies that would prevent the school being held.

He Kept the School Open.

SAID Father Duncan: "I refused to stop the school. The Indians threatened to kill me, but I kept the school open. Then they begged me to give up the school just one week prior to the young lady's drop from the moon. I told them that she might fall, but that the school would go on. They then wanted me to stop for a day, but I refused and would make no compromise with their superstition. On the day before the event was to occur two men came to kill me. They had knives and they were about to jump upon me when they saw my teacher, an Indian who has taught me the language, standing behind me. The teacher had a pistol under his blanket, and thus bulged out in such a way that the Indians knew it and realized that they would be shot if they stabbed me. You see, the Indian never works in the open. If he shoots it is usually through his blanket concealing his gun. Well, to make a long story short, they gave up their design and afterwards one of them came back and tried to prove to me that he was a good man."

Exhortation to the Tribe.

IT was from such material as this that Dr. Duncan created the civilized community of the Metlakahtla of the present. The community has its own preachers and its own public speakers. Some of the sermons, in the Tsimpsan language, are full of eloquence and beauty. Here, for instance, is one urging the people to believe that the Saviour will take care of them:

"Brethren and sisters: You know the eagle and its ways. The eagle flies high. The eagle rests high. It always rests on the highest branch of the highest tree. We should be like the eagle. We should rest on

the highest branch of the highest tree. That branch is Jesus Christ. When we rest on Him all our enemies will be below and far beneath us."

Another preacher who had formerly been vicious and high tempered speaking of himself, said:

"I will tell you what I feel myself to be. I am like a bundle of weeds floating down the stream. I was going down with all my sin, like the weeds, covered with earth and filth; but I came to the rapids, when lo! there was a pole stuck fast and firm in the rock, and I clutched at the pole, and there I am now. The stream is passing by and washing away my filth. Christ to me is the pole. I hold to Him and am safe."

I might cite other quotations to show the civilization, intelligence and piety of the Metlakahtlans. They are far above the average of their race and they are now aspiring to a higher education and to full United States citizenship in which they shall own their land in severalty. It is in connection with this that the Government has established here the large public shcool of which I have spoken, and it is also giving them greater voice in their own government and in the administration of their own business. Much of this has been done in opposition to and against Father Duncan, who thinks the Indians should be treated more like children, and that their education should be almost altogether a religious and industrial one. There is a division of opinion among the Metlakhtlans as to which theory is the right one, and the friction at present existing is not good for the community. Everyone will concede that a great deal of consideration should be shown Father Duncan, and it is hoped that the matter can be so handled as to give the Indians all civic rights and the best of educational facilities without destroying the Christian spirit of brotherly love that has existed between them and Father Duncan from the beginning.

Lord's Prayer in Tsimpsean.

I close my letter with the Lord's prayer in Tsimpsean:

"Wee-Nahgwah-dum koo tsim lachab-gah, Ncloodiksh ah Noolwahnt. Shaha-ksheah ntsabbany. Shah-koad-kan tum wahl ab helletsohamee. Ne-wahitsh tsim lachah-gah. Kinnam klahgam ab chah quah ahm shkabboo wenayah. Kamkoadan ah naht-ahtackamee, new-ahl-dah dee willah ham hoadamum ah haht-ach-ah-deah gam; Killohmdzah tahtaink umt shpiet t'in shpahlt koad-umt; addah mah al tillahmantkum ah haht-achahdat; Ahwill n 'tsabbaniat, ad-dab nahkat kettandat, tilth n'cloudant, addah tum clah-willah wahl. Amen."



SCENES AROUND HISTORIC CARLISLE



Site of Fort Louthier, Carlisle, Down which Street Countless Feather-crested Warriors Stamped, and over which hurried the Highlanders of Bouquet to the Relief of Fort Pitt.



The Old Bridge over the Conedogwinet, on the Road Leading to Forty Shillings Gap, on the Trail Westward and Southward.

SCENES AROUND HISTORIC CARLISLE



Looking down the Conedogwinet, the Kittatiny Mountains in the Distance.—Near Old Fording Place on the Trail



Where the Trail winds Northward along the Potomac to Join the Trail near Chambersburg.

The-Indians as Gardeners:

By P. J. Powell, in Country Life in America.



WE HAVE never given anything like due credit to our predecessors as farmers. They were very successful as gardeners and orchardists, and they solved some of the most difficult problems before we got here. Unfortunately they never explained them to us, and we have blindly attributed to nature some grand bits of evolution that we have inherited, but that must have taken these dusky people thousands of years to work out. Our corn is aptly called Indian corn, not so much because it was fed to our early colonists, but because created by our hosts out of grasses. Our twelve and fourteen foot cornstalk is in reality an envolved grass spire, and originally was nothing else but a Central American grass. How the change was brought about or whether much of it was by accident, we cannot tell, but it is quite certain that the changes involved had a good deal of human oversight. It need not tax our credulity at all to imagine a race that involves students and very accurate experimenters along this line.

While living in Clinton, among other experiments, I undertook to carry corn back, stage by stage, that is by reverted evolution, to see what it would turn out to be at the origin. I selected little ears, that all corn growers know occasionally occur normally at the tip of the stock; in connection with the blossom. I planted the corn from these nubbins, selecting again the next year for the same purpose, and always taking the smallest kernels from the smallest ears. Moving backward year by year by selecting the weakest and smallest, in about four years I had a row of corn standing four feet high, with all the ears at the top, small at that, but heavy enough to bend the small stalks on which they were borne quite to the ground.

Still selecting the feeblest envolved, the stalks became weaker each year, and in the course of four more years I had rows of Indian corn that could scarcely be distinguished from rows of thimothy grass, while the seeds did not exceed in size small kernels of rice. I have no record of the exact number of years that the experiment required, but it was very near ten. I had the pleasure of showing the result to U. S. Entomologist, C. V. Riley; but alas, the whole crop was hung where mice got at it and devoured every kernel. I should like go over this experiment again, but am too old to repeat it.

It not only demonstrated the origin and nature of Indian corn, but illustrated the process that has carried the grass upward and onward, till the seed became too heavy for the tops of the stalks, and nature stored them in the leaf socket. Meanwhile the leaves grew broader and the stalks higher, and a magnificent forage plant was created. Indian corn is really king of the Western continent, if not of the whole world. We

have done nothing as white men in this evolution except to multiply varieties, still increasing the stalk for cattle and the ear for human food. Even the sweet corn, which constitutes such a prominent feature of our gardens, was given to us by some Massachusetts Indians. We do not have on record how very widely this was known among the nations that preceded us. The Massasoits at least had it; and the Mayas also had it as a black corn. We are now crossing and recrossing these white and yellow and black sorts, but I do not believe that we have a sweeter corn than the Mexican black.

The squash and the pumpkin came to us from the Indians, in a highly developed condition. The first improvement by white men did not carry this gourd very far forward until about the middle of the last century. Then from some quarters we had in our gardens the Governor squash named after Governor Bouck, and greatly pleasing the best gardeners. Not long after we got two or three more advances, and then the famous Hubbard, which we owe to the Gregorys, for their zeal in distribution. This has been crossed and recrossed and in all ways turned over, but there it is as good a squash as the world shall hold. The work done by Indians was more along the line of gourds for dippers, etc.

It was my fortune to be born in the shadows of the first apple orchard planted by white men west of Albany. This orchard, however, was due to the work of Sconondo, the Oneida chieftian, quite as much as to Dominie Kirkland, his friend and missionary to the Oneidas. Together they had planted apple seeds at the foot of College Hill (Hamilton College, not then in existence). The orchards planted from this nursery became ultimately three, containing of course only seedlings. But the owners grafted many of the trees into New England sorts. I remember well the glorious scarlet of the Spitzenburgs with which my father had by grafting covered forty or fifty trees. Sconondo and Kirkland were both buried in this orchard. Three trees still stand in this orchard, and continue to bear fruit. I believe a few still remain in one of the other orchards.


Meanwhile the other tribes of this Iroquois nation had planted orchards all through the valleys as far as Niagara. When their power was exercised very much to our injury during the Revolutionary War, General Sullivan was sent to cut down their orchards and destroy their corn fields, as the best method of neutralizing their strength. He razed orchards containing from 1,500 to 2,000 trees each. Corn and apples both gone and their gardens generally torn up, the whole nation was maddened, and in their fury they rushed to final destruction. These apple trees did not stand in rows as in our orchards, but in groves, very much as oranges were planted in groves, when first grown in Florida. We always speak of orange "groves" to the present day, but the Yankee soon had his apples in straight rows for easy cultivation. Orchard, bear in mind, is old English for ort-yard or wort-yard, that is herb-yard

or garden; very much as garden is originally yard-in instead of garden.

Some of the Indian orchards did not come under the orders given to Sullivan to destroy, notably those that were owned by the Oneidas and by the Brother towns—that is the sixth tribe of the Confederation. Whether they brought their seed from the Carolinas and Virginia, or got them of New Englanders, I do not know, but they had orchards containing hundreds of trees, and many of these seedlings were of exceedingly good quality. One apple called the Indian Rareripe is still grown about central New York. It is a large, beautiful apple, ripening in September, and cracking open when dead ripe. The quality is quite above medium, but not good enough to compete with some of our best autumn fruits, such as Shiiawassie Beauty, Autumn Strawberry, and McIntosh. Still I should like very much an annual plate of this old Indian apple. The fact is, a good many sorts that were worthy of perpetuation were allowed to die out of these old orchards. A good horticulturist can never think of the losses to the world of this sort without grief.

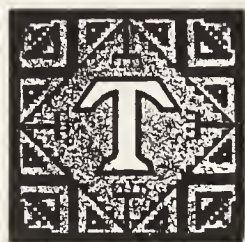
I do not think the Indians cultivated wild grapes or berries to any extent. These were everywhere, intercrossing, and there really was no incentive for special work. Out of these wild grapes came the Delaware, from Ohio, at a later date, and it is not improbable that the Indians had more or less of these choice sports around their villages. As for nuts, the Iroquois planted great groves of butternuts, chestnuts, and varieties of hickory. The Council Grove of the Oneidas still remains, or did a few years ago. It was a splendid collection of butternut trees. In the South the Cherokee nation in all its branches were nut growers, and the Seminoles had several of our fruits about their homes. They were cultivating some branches of the citrus fruits before the Spaniards came into this country. I am not counting into this estimate the Mexican and Mayas of Yucatan. These tribes are known to have been skilled agriculturists. The cliffdwellers had their gardens.

In their normal state the Indian nations had their arts of peace as clearly developed as their arts of war; nor was agriculture confined to women among the Cherokees or the Iroquois or the Sioux. After the Oneida tribe had moved westward leaving, in central New York only a handful of its members, I frequently hired some of these in my gardens. My chief difficulty with Solomon John and others was that they would steal my choicest plants. These were taken to their homes, several miles away, and zealously cultivated. This implied a good deal of instinct for agriculture and horticulture. There is a general mistake encouraged as to the arts of the ort-yard or the orchard being left wholly to women. The state of warfare into which the whole continent was plunged soon after our struggle to possess the land, developed the race abnormally from every approach. The history of their civilization can never be fairly written.



Fort Hall Indian Reservation Irrigation Project and Farming:

By Richard J. Ward, Superintendent of Irrigation.



THE Fort Hall irrigation project is located in Bingham and Bannock counties, Idaho, in townships three, four, five and six south; ranges 33, 34, and 35 east of the Boise meridian. The project covers 50,000 acres of land, 38,000 of which are Indian lands on the Fort Hall reservation and 12,000 acres, white lands, located on the ceded tract between the city of Pocatello and the reservation line on the north.

The project obtains its water from two sources, 30,000 inches from the Snake river and the stored flood waters of the Blackfoot river.

The delivery of the Snake river water is controlled by a set of concrete headgates located at a point about one and a half miles west of Shelly, Idaho. These gates are five in number and are five feet wide and eight feet high and will deliver 600 cubic feet per second. The water is carried by the Idaho canal to the Blackfoot river to a point about four miles above the Blackfoot diversion. This canal is 30 feet wide on the bottom and has banks six feet high built on a slope of 2:1. This canal has an average grade of 0.03 feet per 100 feet.

There are but four structures on the Idaho canal owned by the government, though it is crossed by numerous bridges, flumes, syphons, etc., owned by canal companies and individuals. The government-owned structures are the headgates, a rating flume, sand creek waste gates, and a double barrel steel flume over the Eastern Idaho canal. A concrete rating section is built about 1,000 feet below the headgates and is used for the purpose of gaging the canal in accordance with the requirements of the state water commissioner.

The Sand creek waste gates are used to control the flood waters of Sand creek, which discharges through the Idaho canal. These gates are built of concrete with steel shutters. It is the present intention of the government to place a syphon under Sand creek and do away with these gates, as Sand creek is being used as a waste-way for irrigation water by the various irrigation districts in the upper valley and the government cannot successfully cope with the situation owing to the variable head coming down the creek.

The Idaho canal crosses over the Eastern Idaho canal by means of a double channel Maginnis steel flume, which has a concrete inlet and outlet and is supported on concrete piers.

The flood waters of the Blackfoot river are stored by means of a dam and reservoir located about 47 miles southeast of Blackfoot. The dam is of the loose rock and hydraulic filled type and is located near the center of section 12, township 5 south, range 40 east, where the Blackfoot river enters a basalt canyon. Above this point for about 16 miles the river has an average fall of eight inches to the mile and the reservoir when full creates a lake 17 miles in length and $5\frac{1}{2}$ miles across at its widest point.

The dam at the base from shore to shore of the old channel has a length of 120 feet, and at the crest a length of 250 feet. The elevation of the crest is 40 feet above the bed of the river. The rock filled portion has a top width of 5 feet, the lower face of which is built on a slope of $1:1\frac{1}{4}$, and the upper face on a slope of 1:1.

A basalt bed rock was found at a depth of 3 feet below the bottom and extended entirely across the stream, rising quite abruptly at each end of the dam to about 60 feet at the north end and 70 feet at the south end.

A trench was excavated to a depth of 4 feet into this rock and a concrete cut-off wall built across the main channel and carried up the sides to the elevation of the bottom of the spillway.

The hydraulic fill has a top width of 10 feet, sloping 1:3. The material for this fill was found at the north end of the dam, overlying the lava rock to a depth of from 5 to 15 feet, and was sluiced into place with water pumped from the river and delivered through a two-inch nozzle. The face of the fill was paved to a depth of 18 inches and on this was spread a layer of disintergrated rock and soil.

At the south end of the dam a tunnel was excavated through the basalt for a distance of 200 feet with open cut at each end. The floor of this tunnel is on the level with the bottom of the river and has a cross section of 9x10 feet. The tunnel is lined throughout with concrete and the flow is controlled by two coffin gates in addition to which an emergency gate has been installed 15 feet in front of the main gates.

At the north end of the dam a spill-way was excavated through the rock, having a width of 50 feet and a depth at the axis of the dam of 9.35 feet and at the lip of 8 feet.

At the elevation of the spill-way the reservoir covers 15,000 acres and has a capacity of about 200,000 acre feet. The drainage area of the watersheds into the reservoir is about 666 square miles. The elevation of the water in the reservoir at the present time is about that of the river owing to the strong draught made upon it this past season. It is interesting to note that the Blackfoot dam which is but 40 feet in height does practically as much work as the famous Arrowrock dam, which is the highest in the world. The storage of the Blackfoot reservoir is but a few thousand acre feet less than the Arrowrock storage.

The water from the reservoir is carried 50 miles by the Blackfoot river, to a point about two miles east of Blackfoot, where the upper canal diversion is located. A second diversion is made at a point about a mile further down the river where the lower canal headgates are located. Both of these diversions are made by means of loose rock dams, and are controlled by concrete headgates and spill-ways.

The upper canal headgates are made of concrete with wooden shutters and vulcan lifts. There are six headgates to the canal each four feet by seven feet, and three gates to the spill-way, each four feet by eight feet. The canal gates will deliver 450 cubic feet per second without pressure. The lower canal gates are made of concrete with steel shutters, which are fitted with western headgates, frames, and lifts. There are five gates, each five feet by five feet, and three gates to the spill-way, each four feet by four feet. The canal gates will deliver 300 cubic feet per second without pressure.

The lower canal and its laterals irrigate about 20,000 acres of Indian land between the Blackfoot river and Ross Fork creek. The two principal canals under the lower canal system are the lower canal proper and the lateral "E," the former is $10\frac{1}{2}$ miles in length, and the latter $14\frac{1}{2}$ miles. All of the structures except individual turn-outs are of concrete.

The upper canal carries water along the foot hills on the east side of the project, and syphons under Ross Fork creek. The syphon is 133 feet long and is composed of two rectangular barrels, each measuring four feet by seven feet six inches inside dimensions. The canal was designed to carry 430 second feet to irrigate 30,000 acres of land.

All structures on the portion of the project known as the upper canal have been constructed of concrete except individual turn-outs. These turn-outs are constructed by the individual land owners and are with few exceptions made of wood. A reinforced concrete syphon, 4,500 feet long and six and a half feet in diameter, was constructed from the main canal, passing under the Oregon Short Line track, and delivering 200 second feet of water to a high area lying south of the reservation which could not otherwise be watered.

The entire project consists of 56 miles of main canal, 110 miles of laterals, and 3.5 miles of drain ditches. There are seven concrete structures costing over \$2,000; there are 12 concrete structures costing between \$500 and \$2,000; there are 78 concrete structures costing from \$100 to \$500, and 79 wood structures costing less than \$100.

The project buildings consist of one office, five residences, one barn, one warehouse, one grainary and two wagon sheds. There is a $68\frac{1}{2}$ mile metallic circuit telephone line in connection with the project.

The organization consists of Mr. Richard J. Ward, supervisor of

ditches; Mr. Milton M. Thorne, clerk and disbursing agent; ditch riders, Messrs. Jess Martin, Alex. Vaughn, A. S. McDaniel, J. H. Hunter, Marion Clark, and Rom Kennedy; gate tenders, Messrs. J. B. Curtis, Ed. Hanks and William B. Granden; concrete foreman, Mr. S. P. Sorenson; ditch foremen, Messrs. Thomas Barnett and Leland Pope; and the respective ditch and concrete crews. In the spring and fall many additional teams, teamsters, and laborers are employed.

Considering the project has only been completed since 1912, the advancement in the number of acres of land under cultivation is quite remarkable. This year there were 14,863 acres actually under cultivation and 1,643 acres ploughed but not under cultivation. Next year it is expected that the 20,000 mark will be reached.

The ceded portion of the project which has in all 12,000 acres this year had 8,555 under cultivation. Of this crop there were 2,283 acres of alfalfa, 1,512 acres of wheat and 1,274 acres of oats. Beets have been raised on the ceded tract for the first time. There were 308 acres in all and a good yield was harvested. Next year it is thought that there will be at least 1,000 acres of beets.

Those residing on the ceded tract under this project have one of the best and most liberal water rights known in the country today and have received the same for the small amount of \$6 per acre. The soil is a Yakima loam, a gray to brownish friable loam from two to six feet deep, underlain by a gravelly loam, or by water worn gravel from one to four inches in diameter. In the lighter phases of the type the soil has a somewhat ashy appearance and feel, while the brownish and more loamy areas are found where irrigation has been practiced for a number of years. The soil is loose and easily tilled, and bakes very little on exposure after irrigation. The value of the land is from \$75 to \$200 per acre. The results on the ceded tract from a farming standpoint have not been a success taking the farming as a unit. Eighty per cent or more of the land on the ceded tract is farmed by renters. The owners of 95 per cent of the land are business men of Pocatello or surrounding country. These renters are in miserable circumstance financially and are after the crop rather than anything pertaining to the upkeep of the place rented. Seldom does the same renter appear on the same land more than one season. Little time is spent in putting the land into shape and constructing new ditches and cleaning out old ones, in order that the crop might be properly irrigated. In many and most instances the individuals are farming more than they can handle. Crop rotation is neglected and the up-keep of the majority of the farms is miserable. The farmers have no idea of the duty of water. Some are using as high as six acre feet of water per season and ruining a crop that otherwise would have been a tremendously large one. The improvements on the ceded tract in the way of additional roads, telephone service, new homes, Sunday and pub-

lic schools, a beet dump, and a rural free deliver route from Pocatello are worthy of special mention.

On the reservation the Indians are progressing in the art of farming, possibly not so fast as their white neighbors, but each year shows a gradual increase. There are in all 1,794 Indians on the reservation, 914 males and 880 females. This population represents 435 families; some have fine homes, there being 140 houses and 87 stables on the reservation. This does not include tents, etc. There are 315 Indian farmers on the reservation farming 7,998 acres of land. This land produced 71,700 bushels of wheat; 49,630 bushels of oats; 5,495 bushels of barley; 19,800 bushels of potatoes; 8,000 bushels of vegetables; and 7,764 tons of alfalfa. In addition to this amount might be added 5,400 tons of wild hay put up on the Fort Hall bottoms by the Indians.

Five farmers on the reservation had under cultivation 100 acres or more. These were Ralph Dixey, 185 acres; Oliver Teton, 116 acres; Hyrum Faulkner, 100 acres; John Ballard, 100 acres; and Earl Wildcat, 106 acres. The Indians have 5,158 head of cattle, 5,825 head of horses, 484 pigs, 3,607 chickens. At the recent fall cattle sale \$34,000 worth of beef cattle was sold. Of this amount Big Jimmie received \$5,418.34; Ralph Dixey, \$2,960.15; James Broncho, \$1,852.05; Charley Diggie, \$1,503.74; Joe Thorpe, \$1,033.95; Jones Johnson, \$898.01; Tom Cosgrove, \$847.68; Young Hamey, \$725.38; Alex Watson, 777.98; Tom Osborn, \$658.59; Earl Wildcat, \$652.42; Beets Lipps, \$539.45; and Oliver Teton, \$529.07. The tribal herd on the reservation is 730 head.

There is at present 2,298 acres of irrigable land and 9,769 acres of dry farm land leased on the reservation. Mr. Peter Hatmaker, who has under cultivation 160 acres of leased irrigable land got the following yield this year: Oats, 60 bushels to the acre; wheat, 42½ bushels to the acre; beets, 15 tons to the acre, and potatoes 100 sacks to the acre. Mr. Roy Zarring had in 950 acres of turkey red wheat which produced 21,850 bushels, or an average of 23 bushels to the acre.

Mr. Horton H. Miller, superintendent, is very desirous of leasing both irrigable and dry farm land. These leases can be made for little or no cash consideration; the object being to get the land in a state of cultivation. Many irrigable land lessees can be seen about Fort Hall, the results which these men are getting speaks favorably to all who desire to lease land under the project. It is thought that between the present time and spring at least 2,000 acres of irrigable land will have been leased.

SCENES AROUND HISTORIC CARLISLE



LeTorte's Spring, near Bonny Brook.—Site of Shawnee Village at Big Beaver Pond.



Looking out of the Cave, which once might have been an Underground Passage of LeTorte's Spring.
Notice Indian Head in Rock.

SCENES AROUND HISTORIC CARLISLE



The Road to North Mountain.—The Depression in the Mountain is "Croghan's Gap," Now Sterrett's Gap.

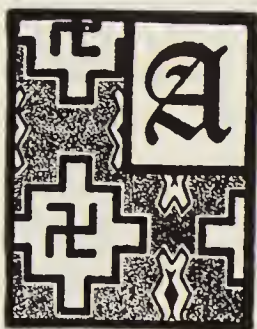


Gap in South Mountain through which the Confederate Army Passed to Gettysburg After Leaving Carlisle.—An Old Indian Trail.



Ute Fiesta in Garden of the Gods:

By Howard C. Kegley in the Overland Monthly.



AMONG the historic fiestas of the West to-day, the Shan Kive annually held in Colorado's far-famed Garden of the Gods holds well deserved prominence.

Shan Kive week is a great event for the white settlers of Colorado, but it is a greater epoch in the life of the Ute Indian, for during the week of the fiesta he is taken from his reservation at Ignacio, transported to Colorado Springs and permitted to mingle with his tawny brothers in tribal dances at the Sacred Springs of Manitou.

Shan Kive is an Indian term which designates the carnival time of all nations. The fiesta originated four years ago, and in four successive jumps it has leaped well to the fore-front among the great and popular jubilations of the West. It is the spontaneous outburst of glorious, healthy life in the Pike's Peak region, and the one event of the year in which rich and poor, aristocrat and plebeian, mingle on a common level and with one purpose in the court of King Carnival.

Each year the Utes and whites join in celebrating at the Shan Kive some event which had to do with the history of the State. Two years ago they united in dedicating the Ute Trail, which is the oldest Indian highway in America. The celebration brought to Manitou several hundred famous pioneers and scouts, who spent the week as guests of the Shan Kive committee. Last year the Indians and cowboys' erected a tablet in Colorado Springs' beautiful Cascade avenue to mark the spot where the last great massacre of whites by Indians took place on September 3, 1868. The fiesta closed with a mixed Marathon race up Pike's Peak, both Indians and whites participating. Broncho busting and all of the varied kinds of Wild West performances common to the Frontier Day's celebration at Cheyenne, and the round-up at Pendleton are featured at the Shan Kive. The performances are "pulled off" in the Garden of the Gods, and when the weather is favorable, as it usually is, the vast throng of spectators turns the hillsides into amphitheatre seat-


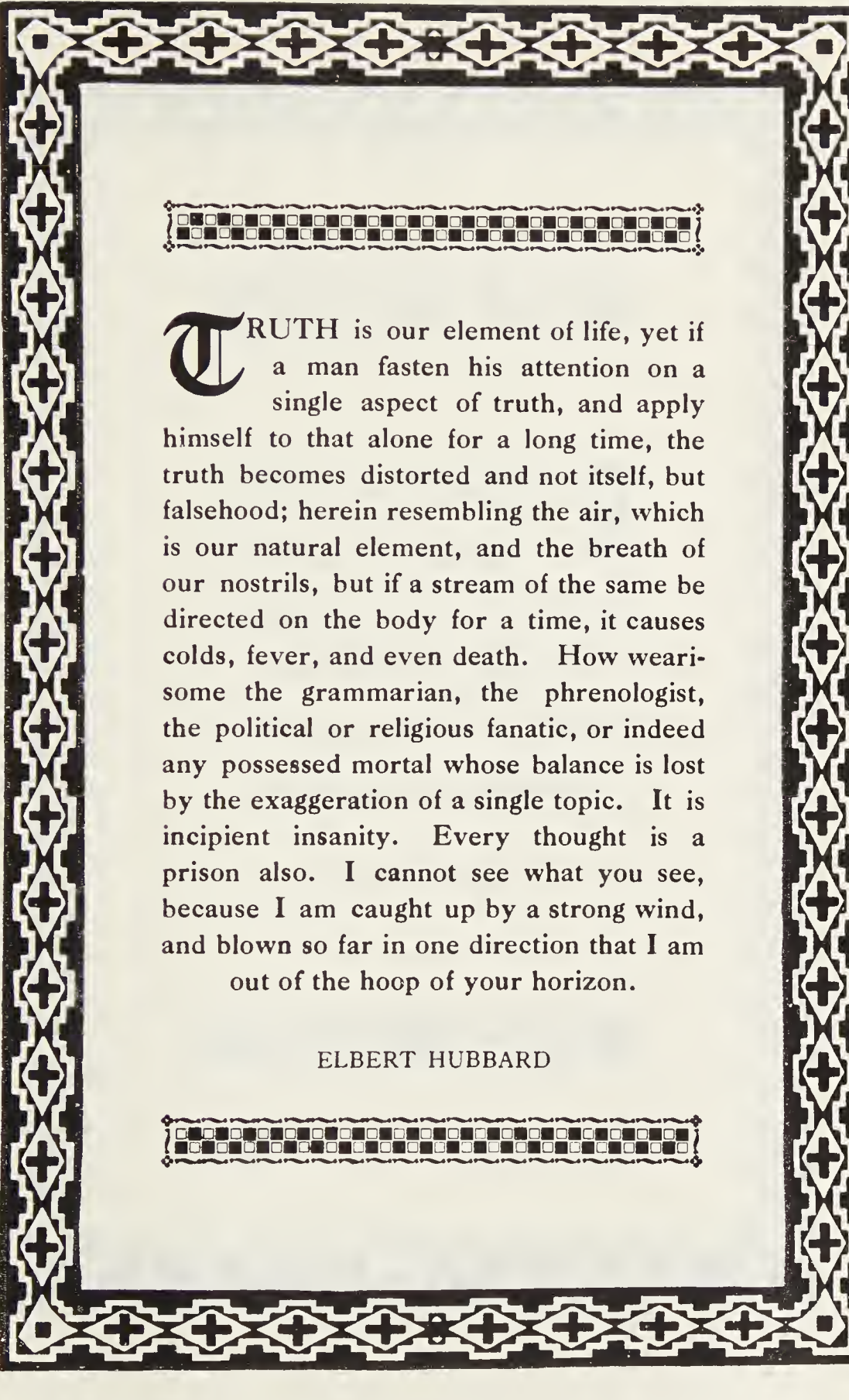
ing sections. During the frontier performances, the red rocks of the Garden of the Gods are usually hidden by spectators, for fifty thousand people visit the Shan Kive each day while it is in progress.

The rapidly disappearing Ute Indians fit appropriately into the Shan Kive plans, for the reason that they have witnessed every epoch in the history of Colorado. The Utes, as far back as history dates, held the region around the Garden of the Gods—and held it sacred because of its health giving soda springs. Game abounded in the region, and the white settlers were welcome to as much of it as they cared for, because the Utes were very friendly to the whites, but life for the Utes was one never-ending battle against the Arapahoes, Cheyennes or Plain Indians, who constantly sought to drive out the Ute and gain possession of the Sacred Soda Springs and the happy hunting grounds of the Pike's Peak country. As a manifestation of their friendliness towards the whites, one hundred Ute braves annually muster at the Shan Kive and indulge in their tribal dances of peace.

"Of all the Indians of the great West," remarks an old scout who has lived among them long enough to know their habits and customs, "none have been more difficult to understand than the Utes. Everything they do or attempt to do of a personal nature is kept a secret among themselves. They would not permit an outsider to learn anything about their personal characteristics if they could possibly help it.

"A Ute would not willingly tell his name or that of any member of his family, nor would he mention the price placed upon one of his daughters when she was to become the wife of one of the tribe. Such an item of importance concerns the father and husband alone. Everything a Ute does seems to be surrounded with mystery, and for that reason less is known of it than any other Indian tribe in the West to-day. Before they were placed upon the reservation at Ignacio the Utes had one peculiarity which was unlike any other nation or tribe, namely, the great secrecy they observed in conducting their funeral ceremonies. No white person, so far as I am able to learn, ever witnessed the funeral of a Ute. Whenever one of them died the corpse mysteriously vanished.

"Whether even they themselves generally knew the resting place of their dead is a question that would be difficult to decide. It is believed that the bodies of their dead use to be removed during the night and buried in caves; though this is merely a surmise. It is the opinion of many that the Utes used to bury their dead relatives in deep holes in the ground, after nightfall, carefully covering the graves so as to leave no trace of the burial places. The men wore their hair long, and sometimes braided it into queues, while the squaws cut theirs short. The Utes never did paint their features like other Indians have done. The men wore breechcloths and moccasins, and threw buffalo robes around their bodies to protect them from the chilling winds of winter."



TRUTH is our element of life, yet if a man fasten his attention on a single aspect of truth, and apply himself to that alone for a long time, the truth becomes distorted and not itself, but falsehood; herein resembling the air, which is our natural element, and the breath of our nostrils, but if a stream of the same be directed on the body for a time, it causes colds, fever, and even death. How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal whose balance is lost by the exaggeration of a single topic. It is incipient insanity. Every thought is a prison also. I cannot see what you see, because I am caught up by a strong wind, and blown so far in one direction that I am out of the hoop of your horizon.

ELBERT HUBBARD





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